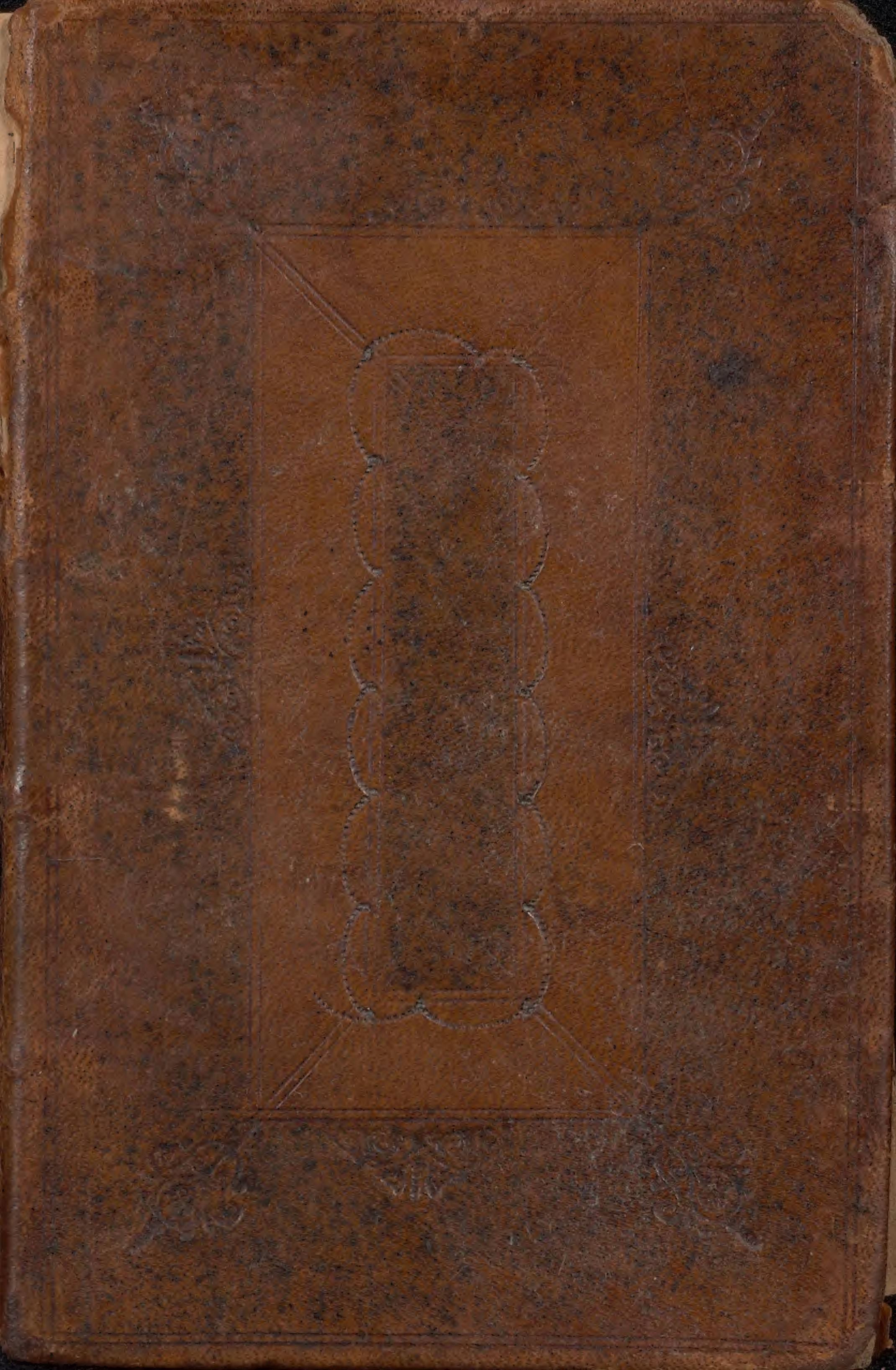

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Phillips Payson
His Book
1726

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A Common Place Book {

Concerning ye patience of God out of ye
firſt of Nahum. 3. ye lord is ſlow to anger &
h: 1. his power moderates his anger. Num: 14. 17
h: 2. he is ſlow to anger & great in power. the word
h: 1. ſignifies: the rule of providence
h: 2. the management of wars by God
h: 3. the Eaſineſs of Executing ye judgment
h: 4. the ſuddenneſs of ye judgment. Iſa: 60. 4
h: 5. the terror of judgments. Pſal: 97. 2, 3.
h: 6. the Confuſion of offenders upon Gods proceeding
h: 7. the irreſiſtableneſs of ye judgment. Nah: 1. 6
the lord is ſlow to anger, are ye words I inſiſt upon
Doct: ſlowneſs to anger, or admirable patience, is a
propeerty of ye Divine nature. Pſa: 103. 8 = 145. 8
7 9ly: Gods patience is ye ſilence of his juſtice, & ye firſt
whiſper of his mercy. patience is ye life of provi-
dence in ye world. Math: 5. 45, 46.
h: 1. the nature of this patience
h: 1. tis part of divine goodneſs & mercy yet differs
from both. mercy reſpects ye Creature as mi-
ſerable, patience reſpects it as Criminal. good-
neſs ſets God upon ye Exerciſe of his patience
& patience ſets many a ſinner on running into
ye armes of mercy. the object of Gods goodneſs
is ye whole Creation, but not of his patience
79ly. wn ye is no propoſal of mercy, ye is no exerciſe
of patience. had not ſin Entered, patience had
never been Exerciſed, but goodneſs had: ſo goodneſs
reſpects perſons as Creatures, patience as tranſ-
greſſors; mercy Eyes men as miſerable & ob-
noxious to puniſhment: patience conſiders men
as ſinfull, & provoking to puniſhment
h: 2. ſince it is part of goodneſs & mercy, tis not an
Inſenſible patience. Pſa: 50. 21. = 44. 23. 2 Pe: 3. 9
h: 3. ſince it is part of his mercy & goodneſs, tis not
a Conſtrained or faint hearted patience
h: 4. ſince it is not for want of power over ye Crea-
ture, tis from a fullneſs of power over himſelf
the greatneſs of ye Effect demonſtrates ye full-
neſs & ſufficiency of ye Cauſe. Rom: 9. 22
the power of God is more manifeſt in his
patience to a multitude of ſinners, yn it
would be in creating millions of worlds out
of nothing

A Common Place [illegible]

h: 5. this patience being a branch of mercy, ye Exercise
of it is founded in ye death of Christ. R: 3, 1.
h: 6. the naturalness of his verity & holiness, & ye
strictness of his Justice, are no bars of to ye Exer-
cise of his patience. Gen: 2. 17. Jonah: 3. 4.
~~his~~ sentence is past, but a speedy Execution is stopt
this perfection hath ye shortest time to act in
of any, it hath no stage but ye world to move in; mer-
cy hath a heaven, & Justice a hell, to display it selfe to
798. Eternity, but patience hath only a short lived Earth
for ye Compass of its operation. acts 1. 7.
see h: 2. how ye patience or slowness to anger is manifested
h: 1. It was manifested to our first parents. Gen: 3. 8.
h: 2. his slowness to anger is manifest to ye Gentiles. Rom: 1. 29, 30, 31, 32
h: 3. & it is manifested to ye Israelites. Jer: 32. 31. Isa: 48. 10
800 In particular this is manifested
In his giving warnings of judgments, before he or-
h: 1. ders them to go forth. Hos: 7. 12 = 6. 5. Zeph: 2. 1, 2.
h: 1. he doth often give warning of Judgments. Job. 33. 14. Mat: 22. 3.
h: 2. he doth often give warning of Judgments, ~~before~~ yt he
might not pour out his wrath. Isa: 26. 11
h: 2. his patience is manifest, in long delaying his threatned
Judgments, tho he finds no repentance in ye rebels
h: 3. his patience is manifest in his unwillingness to Exe-
cute his judgments, wn he can delay no longer,
he takes no pleasure in it, as he is a Creator. Lam: 3. 33.
803 the Jews to shew Gods unwillingness to punish, imagine
yt hell was Created ye second day: because ye days
work is not pronounced good by God, as all ye other
days works are, Gen: 1. 8
h: 1. wn God doth punish, he doth it with some regret
h: 2. his patience is manifest, in yt wn he begins to send out
his judgments, he doth it by degrees. Joel: 1. 4. Eze: 10. 14
h: 4. his patience is manifest in moderating his judgments,
wn he sends them. Psal: 78. 38 = 103. 10. & acts. 12. 22, 23.
h: 5. It is seen in giving great mercies after provocations
h: 6. all this is more manifest, if we Consider ye provoca-
tions he hath. Mal: 3. 6. Rev: 6. 10. Exo: 34. 6, 9.
h: 1. Con: ye greatness of ye provocations. Consider
h: 2. the multitudes of these provocations. Gen: 6. 5. = 8. 21.
h: 3. Con: the long time of this patience. Isa: 65. 2.
h: 4. all these he bears wn he hath a sense of them. Rom: 2. 4 = 9
h: III. why doth God Exercise so much patience
h: 1. To shew himself appeaseable. Rom: 10. 16. = 2. 4
h: 2. he yrfore Exerciseth so much patience to wait
h: 11. for mens repentance. his patience stands between
offending creature & eternal misery a long time, yt men
might not foolishly throw away yr souls, & be eternally
[illegible] 13. 12, 13. Rev: 2. 21. Rom: 1. 22. = 2. 4

Common Place Book

h:3. he doth Exerciſe patience for ye propagation of mankind
A:12. his patience ſteps in to ſupport ye honour of God, in ye Con-tinuance of men, without wch one had been in part ruined, & ye other totally loſt
h:4. he doth Exerciſe patience for ye Continuance of ye Church there could not have been a ſaint in ye Earth, nor conſequently in heaven, had it not been for this perfection. Chriſt is beholding imediatly to ye attribute for all ye ſeed he hath in ye world. Iſa: 54.9. = 65. 8, 9.
h:5. h:6. For ye ſake of his Church he is patient to wicked men when men are not brot to repentance by his patience, he doth longer Exerciſe it, to manifeſt ye Equity of his future Juſtice upon them. As wiſdom is juſtified by her obedient children, ſo is Juſtice juſtified by ye rebels againſt patience, the contempt of ye latter is ye juſtifica-tion of ye former. 2 Cor: 2.15. his wrath is more juſtified, wn it is poured out upon thoſe whom he hath Endured
Ro:2.2. with much long ſuffering. As patience while it is exerciſed
A:14. is ye ſilence of his juſtice, ſo wn it is abuſed, it ſilenceth mens complaints againſt his juſtice. Rom: 9.22. No man ſhall be condemned, but he ſhall be convinced of ye due deſert of ſin & ye Juſtice of Gods proceeding. Hoſ: 7.10.

Uſe. I. For inſtruction
h:1. O how is this patience of God abuſed. 1 Sam: 24.17 he could puff away our lives, but he will not, & yet we Endeavour to ſtrip him of his being, tho we cannot
h:1. Let us con: ye ways, how ſlowneſs to anger is abuſed
h:1. Tis abuſed by miſinterpretations of it, wn men ſlan-der his patience, to be only a careleſneſs, & neglect of his providence. Pſal: 50.21. = 10. 11.
h:2. his patience is abuſed, by continuing in a courſe of ſin, under ye influences of it. Zeph: 1.12. Iſa: 57.11.
h:3. his patience is abuſed, by repeating ſin, after God
A:15. hath by an act of his patience, taken off ſome afflic-tions from them. Exo. 9.27.
h:4. his patience is abuſed by taking encouragment from it to mount to greater degrees of ſin. Eccle: 8. 11.
h:1. but Con: that ye abuſe of patience is a high ſin
h:2. Tis dangerous to abuſe his patience
h:1. The time of patience will have an End. Gen: 6.3.
h:2. God hath wrath to puniſh as well as patience to bear
h:3. the more his patience is abuſed, ye ſharper will be ye wrath he inflicts. Ezek: 24. 13.14. wn juſtice comes to arreſt men for ye debts, patience, mer-
A:19 cy & goodneſs will ſtep in as Creditors, & lay ye actions upon them, wch will make ye condi-tion ſo much more deplorable.
h:4. wn he puts an End to his abuſed patience, his wrath will make quick & ſure work. he yt is ſlow to anger will be ſwift in ye execution of it. Ezek: 11.23. Hoſ: 8.7. Nah: 1.3. Job: 20.23

h: 5 Tho' he doth deferr his viſible wrath, yet yt very delay may be more dreadfull yn a quick puniſhment. for at laſt it will be a great part of ye hell, to reflect on ~~[illegible]~~ ye length of divine patience on Earth, & ye inexcuſable abuſe of it

h: 2. It informs us of ye reaſon, why he lets ye Enemies of his Church oppreſs it, & deferrs his promiſe of ye deliverance of it. If it wr not for his patience, he wd uncapable to be ye governour of a ſinfull world; he might ~~will~~ ſtill be ye governor of an innocent world, but not of a Criminal one

2 Pet: 3. 9.

h: 3. we ſee ye reaſon, why ſin is ſuffer'd ~~in~~ to remain in ye regenerate. As God ſuffers a multitude of ſins in ye world, to evidence his patience to ye wicked, ſo he ſuffers ye great remainders of ſin in his people, to ſhew his patience to ye godly. his patience is wonderfull before Converſion, but more ſo after it

19.

h: II. The ſecond Uſe of Comfort. Patience is ye firſt ſtep of Comfort to ye poor Creature. Rom: 2. 4.

h: 1. Tis Comfort, in yt it is an argument of his grace to his people. it will be well if ſparing mercy do end in ſaving mercy. 2 Pe: 3. 15

h: 2. his patience is a ground to truſt in his promiſe

Tis a Comfort in infirmities. Mal: 3. 17.

III Of Exhortation

h: 1. To meditate often on ye patience of God

h: 1. The frequent Conſideration of his patience, would render God highly amiable to us. Tis a more Endearing argument yn his meer goodneſs.

h: 2. The Conſideration of his patience would make us frequent & ſerious in ye Exerciſe of repentance for its native it leads to it.

h: 3 The Conſideration of his patience, would make us reſort more, ye injuries done by others to God

h: 4 It would make us patient under Gods hand In ye greateſt afflictions he gives us more occaſion of thankfulneſs, yn of repining, he ſends temporal ſufferings wn Eternal is juſt due

h: 5. Exhortation is, to admire & ſtand aſtoniſht at his patience & bleſs him for it. Tis not ſo much a wonder yt any judgments are ſent, as yt yr are no more & ſharper! Luke. 9. 52, 53 &c. 1 Tim: 1. 16. [illegible] Gen: 6. 3. 21.

The greatest tryall of faith, hope, & patience is
wn in adversity. & theire graces are most tried
wn God hides or withdraws his face from them or
his favour; yet he is as near to them att such times
as he is wn he shines on them with ye light of his
Countenance

h: 1. Let us Consider ye multitude of our provocations
h: 2. Con: how mean things we are, who have provoked
him. Psalms. 8
h: 3. Con: who it is, yt is thus patient. his patience for
a minute transcends ye patience of all Creatures
from ye Creation, to ye dissolution of ye world
h: 4. Con: how long he hath forborn his anger
h: 5. Con: also, how many have been taken away under
shorter measures of patience. Pro: 1.22.
h: 6. Exhortation, yt some presume not upon his patience
Use 5. the Exercise of it is not Eternal; you are at present
under his patience, yet while you are unconverted,
you are also under his anger. Psal: 7.11. If we re-
pent here, he will pardon us. If we dye without it,
he will have no longer mercy to pardon, nor pati-
ence to bear. wt is yt in our power but ye pre-
sent. will you spend ye time or neglect ye time,
wch in patience lets, & vainly hope for a time be-
yond ye resolves of patience? how much would
you value some few days, of those many years
you now trifle away? do you think will be al-
ways at an Expence with you? many have been
reprieved, yt were never forgiven; hell is full of
Use 6. those, yt had patience as well as we, but not one
yt accepted pardoning grace, went within ye gates
of it. patience leaves men, wn yr sins have ripen'd
them for hell; but pardoning grace never leaves
men, till it hath conducted them to heaven: his pa-
tience speaks him placable, but doth not as-
sure us, yt he is actually appeased.
h: 4. Exhortation is, Let us Imitate God's patience in our
own to others. Math: 5.45. As patience is God's
perfection, so it is ye accomplishment of ye soul.
Men may hope yt long-suffering tends to pardon,
but cannot be assured of a pardon, but by some
thing else above meer long suffering: rest not
yn upon bear patience, but consider ye End of
it: wch is for repentance.

There is a Difference between ye Covenant of grace
& ye Covenant of redemption for ye Covenant
of grace is between God & believers: but ye
Covenant of redemption is between God ye
father & God ye Son [illegible]

Unto ye school of Dorchester
I give ye sum of one hundred &
fifty pounds to be alike secured &
settled under improvement for a
yearly Income towards ye advance
ment of ye ~~school~~ salary of ye school-
master, wch on my decease, yt if within
ye space of ten years next following
ye Date of this my last will, ye
Town of Dorchester shall not have
provided & settled
yr own proper such a salary on
upon ye present gift as shall make
it to be & Continue salary already sett-
of forty pounds a year, to ye schoolmaster
led by my Will yt in yt case
I leave provided & yt until they shall
ye value of forty settled a salary to
ye whole income & pounds a year
of ye my gift improvement
shall yearly be paid
unto ye steward of Harvard
Colledg.

Heb: 6. 4, 5, 6.

Cauſes; Phyloſophers do Commonly reckon
all Cauſes but 5 in number viz
1 ye Efficient Cauſe 2 materiall
Cauſe 3 formal Cauſe 4 Exemplary
Cauſe 5 final Cauſe. we cannot
have a true notion of ye Cauſe
without att ye ſame time we have
a Conception of ye Effect. ye world
Itt ſelf Could not terminate a neceſſary
Action, becauſe it Could not be Eter-
nal, for Every thing yt is Eternal
is neceſſary

Senſes our mind is not Able to know ye truth of any
thing but by ye ſenſes, wch are ye
gates by wch ye objects Enter & form
ye Ideas upon our underſtanding.

matter All Phyloſophers do agree yt yr is a first
matter in ye world wch was produced
from ye beginning, & tho it Can never
be altered by any Change yet it is to
be ſeen in all ye generations & Corruptions
wch are in nature. So we may ſay
juſtly yt yr is nothing new in ye world
ſince ye Creation of itt; & yt ye mat-
ter in itts nature is incorruptible

Atoms An Atom is a Corporeal being ſimple
inviſible & indiviſible: ſolidity Conſtitutes
its Eſſence or Eſſentiall & they have yt
particular Extenſion, magnitude & figure
tho they are moſt ſubtle & imperceptible.
for motion in reſpect of a free Atom
is ye ſame yt ye ye underſtanding is in
reſpects of an angel wch is never without
knowing, unleſs his intellect is bound &
clouded. an Atom is not a body according
to ye notion of we have of itt; yt is
a Compounded being; but I affirm it to
be a ſimple being & alſo Corporeal
ſimple becauſe it is indiviſible & Corporeal
becauſe it hath a certain Extenſion & makes
up ye Compoſition of bodies.

Atoms

Emancipated, pointed & penetrating Atoms flow in ye air, wch Entering in at ye pores of ye body, disturb its whole frame: others ascending up ye nostrils to ye brain, stick to its membranes, & produce pain & Convulsions, & are ye causes of violent head-achs: & ye are those also wch penetrating ye organs of hearing, causes humming & noises yt, wch Continue for some time, because ye particles are of a figure fit for adhesion ye air most malignant, & most to be feared, is yt wch is pestilent, by reason of ye Atoms wch come out from putrid & corrupt bodies. as aforesd, & ye are simple because yy are indivisible & ye first Elements of bodies, out of wch all Compound bodys are framed for truly letters are immutable of ymselves but according to ye different place yy vary a syllable without changing ye figure, substance & Essence; & so also ye greater or lesser Compound bodies wch are made up of Atoms are Corrupted & changed, but ye Atoms ymselves wch are simple are unchanged & remaining ye same, & so letters are ye true image of Atoms in respect of ye Composition or division of things & so Atoms are ye first Elements of bodies —

Atoms have a certaine quantity or grossness, & obtain also weight, as figure, but yy differ only in respect of ye figures. ye weight of body arises from ye proportion of Atoms

Provided yt vacuities are Equal

ſea ſaltneſs ye ſaltneſs of ye ſea waters, originally produced from ſaline maſsy bodies, produced at ye beginning in ye Earth, & melted by ye help of ye waters, & likewiſe ye heat of ye ſuns dos not alittle Contribute to yt ſaltneſs, & it may be truly ſd yt all ye ſalts wch is Contained in ye Earth is Carried into ye ſea & drawn out of ye Earth by ye help of rivers, & also ye Ebbing & flowing of ye ſea ſome thouth.

ſea flowing yt rivers Entering into ye ſea on one part are ye Cause of its flowing; others attribute ye Effect to winds, but ye greatest part to ye motion of ye moon; but ye author of ye book: thinks yt it ariſes from ye Earth motion from one tropicks to another

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9: Page 7 Oh how ſweet it is to ſpy
Charming ſweet it is to ſpy
At ye Concluſion her Confuſion,
bluſhing Cheeks, & Cast down Eyes
bluſhing &c.

Oh the Cooling Curds & Cream
Charming Cooling Curds & Cream
wn all is over ſhe gives her lover
who on her ſkimming diſh Carves her name
Whoon, &c.

Wiſton's Theory of ye Earth

ye moſaick Creation is not a nice & Phyloſophicall account of ye origen of all things, but an hiſtoricall & true repreſentation of ye formation of our ſingle Earth out of a Confuſ'd Chaos & of ye ſucceſſive & viſible changes yt of Each day, till it became ye habitation of mankind; & ye heavenly bodies are Accounted ye Appendages of our Earth, and agreably yrto made mention of in ye moſaick Creation

I am well ſatiſfy'd yt ye Innumerable Syſtems of ye fixd Stars, not ye narrower ſyſtem of ye ſun, nay not ye moon her ſelf, but ye Earth alone, was ye proper ſubject of ye moſaick Creation; & ye Chaos mentiond by moſes is by him Expreſſly Call'd ye Earth, in Contradiction to ye heavens, or ye other ſyſtems of ye univerſe ye moſaick & Antient Chaos could not Include ye ſun & fixed ſtars, becauſe juſt before ye Extraction of light from it, as tis expreſly Explaind it was dark; wch on ſuch a ſuppoſition is not Conceivable

The Ark reſted on one of ye Gordyæan mountains, wch ſeparate Armenia from meſopotamia & Aſſyria

ye deluge began according to ye modern hebrew Chronology on ye 17th day of ye 2d month from ye autumnal Equinox

ye main bulk of ye Antient Chaos,
or of ye Atmossphere of A Comet,
1 is but fluid, or system of fluids; yt fore
it is Probable yt ye Antient Chaos,
ye origen of our Earth, was ye
Atmossphere of A Comet
2 ye Mountainous Columns of ye Earth
are not so dense & heavy as
ye other Columns are; because
ye subterraneous fires are in ye
bowels of some mountains, to wch
A plain or A valley was never so
to be liable & yt those Columns being
more porouse.
3 Though ye Annual motion of ye
Earth Commenced att ye beginning
of ye mosaick Creation; yet its
Diurnal Rotation did not till after
ye fall of man; ye Probablest
reason is because a day stands for
A year in ye scriptures Gen: 2: 4. &
2 Sam: 2. 2 1 King 2. 2 Dan: 14. 2. &
Amos 4. 4 & many other places
tis Evident yt ye works of ye Creation
wr Compleated In six Evenings &
mornings; or six revolutions of ye
sun, Called days, wch stand for years
& yt ye 7th day or year was set
immediatly apart & sanctifyed as a
day of rest in memorial of ye
Creation just before Compleated
ye most Antient Civil year in most
parts of ye world after ye deluge &
also ye tropical solar & lunar year before
ye deluge Contained just 12 mounths of 30 days
apeice, or 360 days in ye whole

A Comet, Cutting ye plain of ye Ecliptick in its descent towards its Perihelion; on ye first day of its deluge, pass'd before ye body of ye Earth & yt yr are Evidences in Antient Books of tradition, yt a Comet did appear at ye very beginning of ye deluge, under ye Conduct of divine providence, & was his Instrument in punishing a wicked world: & was ye Cause of ye deluge

The temper of ye air, where our first parents liv'd, was warmer & ye heat greater before ye fall yn
1 since; It appears fr. 1 from ye
heat requisite to ye production
2 of animals; from ye nakedness of
3 our first parents: from ye warm
Clothing yy Immediately stood in
need of afterwards;

ye Inhabitants of ye Earth wr before ye flood vastly more numerous yn ye present Earth Either actually doe, or perhaps is Capable to Contain & supply; it is because yr lives wr much Longer —

ye antidiluvian Earth was much more fruitfull yn ye present. & ye multitude of its vegetable productions much greater; by reason of ye multitude of its Inhabitants, rational & irrational, maintained by them —

This vast quantity of waters was not deriv'd from ye Earth or seas, as rains constantly now are: but from some other Superiour & Celestiall original yt is Evident, because ye antediluvian air never retained great quantitys of vapours, or sustained any Clouds capable of producing such considerable, & so lasting a rain as yt certainly was ye Expression us'd by sacred Historians, yt ye windows, floodgates, or Cataracts of heaven, wch open at ye first falling & shut at ye Ceasing of ye se waters, very naturally agrees to ye Superiour & Celestiall originall, & likewise seems most reasonable

No seed has been produced since ye beginning of things: & it is very just to conclude ym to have been originally Every one Created by God Either out of nothing in ye primary Existence of things; or out of preexisting matter, at ye mosaick Creation & yt generation is nothing Else but nutrition or augmentation of parts

before ye deluge yr was no great round drops of rain descending in multitudes together wch we call showers; but ye ground was watered by gentle mists or vapours ascending all ye day & descending in great measures again in ye succeeding night: for such thin, pure subtle air as ye antediluvian was would scarce sustain such gross & heavy masses, as ye Clouds are

Paradise of ye 4 antient rivers of Paradise but 2 of thm remaining & yy not Exactly in yr old Channells: but ye other 2 are so utterly lost yt ye Mosaick description dos not att all agree to thm att present as to ye rivers of Paradise thmselves, yr Channells being now buryed perhaps more yn an hundred feet under ye sediments of ye waters of ye deluge; but ye other 2 (viz) Tigris & Euphrates are not so much changd as ye rest —

deluge as A comet was ye cause of ye deluge. So by all probability it will be ye cause of ye last Conflagration of ye world

ye general Conflagration is not to Extend to ye Entire dissolution or dis=truction of ye Earth but only to ye Alteration, Melioration, & peculiar disposition yr of into a new state proper to receive those saints & martyrs for its Inhabitants who are at ye first resurrection to Enter, & to live & reign a 1000 years upon it, till ye 2d resurrection, ye generall & ye final Consumation of all things. ye state of nature during ye 1000 years will be very different from yt att present, & more agreeable to ye antidiluvian, primitive & paradisiacall one It will be without sea or any large receptacle filled with mighty Collections & quantities of waters

I

Oh the Charming month of May!
oh the Charming month of May
wn ye breezes fan ye treſses
full of bloſſoms freſh and gay
full, &c.

II

Oh wt Joy! our proſpects yeilds
Charming Joys our proſpects yeilds
in a new livery wn we ſee Every
bush & meadow, tree & field —
buſy &c.

3

Oh how freſh ye morning air
Charming freſh ye morning air
wn ye Zephirs & ye flowers
yr odoriferous breath Compare
their, &c.

4

Oh how fine our Evening walk
Charming fine our Evening walk
wn ye nightingale delighting
with her song suspends our talk
with her, &c.

5

oh how ſweet at night to dream
Charming ſweet at night to dream
On moſſy Pillows, by ye trilloes
of a gentle purling ſtream
of a, &c.

6

oh how kind ye Country Laſs
Charming kind ye Country Laſs
who, her Cow bilking, leaves her milking
for a green gown upon ye graſs
for a green gown upon ye graſs

Ideas or Notions

J: S: Against Lock

If our Ideas are Corporeall yy
Cannot be in ye mind, as accidents
or modes of it, ye mind being of a
spirituall nature. & If our Ideas
are spirituall brutes, wch have not
a spirituall Can have no Ideas as L:
Says yy Can

Notion is ye very thing it self Exis-
ting in my understanding.

resemblances Can never give us
Knowledge of ye things ymselves

ye Cartesians do not own ymselves
att all beholding to outward objects
for ye Ideas, but yy say yy are
Innate, or Imprinted on ye Soul
by Gods Immediate hand. but Lock
Denies All Innate Ideas & holds yt
ye simple ones are Caused by ye objects,
wither yy be Internall or Externall;
but yt ye Complex Ideas are framed by
ye mind, wch he Conceives to have A
virtue of Compounding ym as she
pleases: my principles force me to
oppose ym both, & hold yt all Ideas
wither simple or Complex (provided Ideas
be meant here to be notions & not
imaginations) are to taken Intirely from
ye objects or things in Nature

ye Idea or notion Can never be in
fault wn we name things wrong

orderly

It is Essentiall to man to have naturall
notions, & to Connect those notions by his reason
& by doing yt he may attain to ye Knowledge
yt yt is God.

Va-cu-um

Lock Imagines yt Vacuum signifies space without body: wch to my Judgment is as much as to say, It signifies a Contradiction. for I positively deny we Can have any notion of Space, without Including body, however we may have a fancy of it: & I as positively affirm, yt Space Can signify Nothing but body, for both space & place has Extension & wt has Extension Can be divided & Every thing yt Can be divided is a body: ye next argument of Locks is drawn from Gods Power to annihilate a part of matter, & keep ye next bodys from Closing. I ask, how he knows God would keep ye next bodys, In yt Case from Closing? if it be against ye nature of things he will not do it: & if it be a plain Contradiction, as we Contend it is, Mr Lock will not say he can do it I must declare, It is my tenet yt God Cannot Annihilate any more yn he Can without a falshood or be liable to any other Imperfection it will be thought of limits, & Consequently takes away his Omnipotency

Men should not assent to anything only upon probabilitys wch is both uncertain & Inevident

A Discourse Con: ye Resurrection; By Humphrey Ditton 1771

The Deists do not only Lose ye argument and ye Cause, but are in danger also of losing Eternel happiness in ye next world

The Deists are vastly more & worse Exposed, if ye dotrine of Christ resurrection be true; yn ye Christians Can be upon any account wtsoever, iff yt Doctrine be false; for iff ye Doctrine be true ye Deists must be punished for sinning against ye law of nature & ye Gospel too; & on yt other side iff yt Doctrine be false ye ~~Xtians~~ Cannot be accountable by no law but yt of nature only.

wt would 10.1000 worlds of objects be to an intelligent Creature which yet wr purely passive & void of all dispositions to Exert yt nature after a proper & suitable manner, yt in ye case of ye first man an originall Impressd law must necessarily be allowed.

yt though a Certain law be Establish'd

4 by God in our reasonable natures, it is in our power notwithstanding to act Contrary to ye tenour yrof, or to Exert our minds after quite another manner yn yt law obliges us to

I look upon all ye talk of matter and motion's thinking to be meer Banter and Pageantry and not ye Effect of any reall opinion or belief in ye major part of ym yt set up for ye defence of it

It is an Idle and vain thing to go to dispute upon ye possible Effects of Divine Power, and say yt Omnipotence may make things as yy affirm. Brutes are not mere machines because yr actions plainly show thought & passion. as to ye se points we are all in ye dark; only one thing we can be sure of; viz yt yy are not mere machines; and another we may be as good as sure of; viz yt yy are not acted by a Common Soul.

P. 4 p. 17 Jenkins.

Gods will was revealed before ye flood to All mankind in Generall & so till After ye flood whilst ye Confusion of ye Languages for ind. for Noah was ye preacher of righteousness unto ym he was ye 8th preacher or rather ye 8th [illegible] yn yy began to spread farther in ye [illegible] & after yt Abraham was sent by Gods Command into Canaan out of Caldea but he had no dwelling settled but going on towards ye south till a famine came into yt Country & ye [illegible] he went into Egypt

[illegible]

& wn Abraham was yr Pharaoh admiring ye Beauty of his wife Sarah takes her Jnto his house for wch great Plagues wr Jnflicted on him & his houshold; & Pharaoh perceiving ye reason of it sent him & his wife away & after he & Lot Came Jnto Canaan out of Egypt, upon some disagreement between yr herdsmen yy parted Lot going towards Sodom & Abraham to ye Plain of Mamre Jn Hebron & After yt ye Cananites wr rooted out to make way for ye Jsraelites & Abraham, Lot & Melchizedek wr yr Jnstructors & yr families & after yt Sodom was distroyed with Gomorrah with fire from Heaven; Lot & his only Escaped & not his wife.

ye Moabites & Ammonites descended from Lot & yrfore it was yr fault yt If yy did not retain a true Notion of Religion. Chaldea & Egypt, ye most famous & flourishing Countries Jn those Ages of ye world had ye true Religion brought home to them by ye Patriarchs, who wr sent from Place to Place to sojourn to be a pattern to ye rest of mankind Tacitus says yt of ye Jews yt yy worshipped ye supreme, Eternal, Jmmutable being. & yt is Generally Agreed by All yt ye Religion of ye Jews was receivd All over ye world.

yt have been Always remaining divers Memorials & remembrances off ye true Religion Amongst ye Heathen. the flood of Noah & ye Arck are Generally taken Notice off by ye Heathen Historians

The Heathens generally wr Strangers to Every thing of Antiquity & ytfore mustt be unable to give any Proof of ye Antiquity of yr Religion.

Romans wr so little Capable of transmitting yr own affairs down to Posterity with any Exactness in point of time; yt for some ages yy had neither Dial, nor hourglasses to measure yr day & night by for Common ~~[illegible]~~ use, & for 3 hundred years yy knew no such thing as hours, or ye like distinctions: but Computed yr time only from nook to noon.

Chaldeans has 12 principal Deities according to ye number of months in ye year.

For ye Barbarous Cruelty of yr religious Worship among ye Heathens was such, yt yy wr obliged to offer up innocent men & Children in Sacrafice to yr deities.

It was a Custom among all ye Greek to Sacrafice a man before yy went out to war. & so it was among ye Phenicians & Canaanites for yr Kings, in times of great Calamity, to sacrafice one of yr sons whom yy loved best; & so with ye moabites & Ammonites, to sacrafice yr Children & so did all ye Heathen Nations throughout ye world offer up humane sacrafices upon yr Altars.

" As soon as we are united to Christ all our sins are
" laid upon him, & his righteousness are imputed
". to us for our Justification.

Peirce's vindication of ye Dissenters

p: 17 ye Antienter ye Religion the more pure it is. Severall of ye Ceremonies, retained by our adversaries wch never used in ye Antient Church They are not able to alledge any tollerable Antiquity for ye Surplice ye Cross in baptism kneeling at ye sacrament ye Saints days & many other Holydays.

16 our Churchmen yrfore have no reason to boast yt ye Ceremonies wr appointed by ye most pious and learned divines, who made it yr business to reduce all things to ye standard of Scripture and Antiquity

35 yt was a law pass'd under ye penalty of five ~~[illegible]~~ pounds, & 3 months Imprisonment, yt no person Above 16 yeares of Age, under Colour or pretence of any Exercise of Religion, should be present at any publick worship perform'd in other manner yn is allow'd by ye Liturgy or practice of ye Church of England

38 & another Act of Parliament passed, yt no non Conformist minister should live within 5 miles of any Corporation town, unless he would take an oath yt he did not hold it lawfull

308 They don't think it a grievous sin to hold yr meetings Every lords day at those places, wch are prophaned all ye week, besides by ye balls & dancings of light and wanton persons

[illegible]

329 They maintain a 3 fold order
of Ministers. The lowest order
of Deacons, power is granted of
Baptizing & assisting of ye Priests
in distributing ye Elements of ye
Lord's Supper &c. The midle order
of ye Priests or Presbyters is allow'd
to preach, read prayers & administer
ye Sacraments. To ye highest order
of Bishops (of wch yr is but one
in Each Church) belongs ye power
of Confirming baptized persons, ordaining ministers & governing ye Church.
Our most Antient reformers thought yr
was no difference, by divine appointment, between a Bishop & a
presbyter, & yrfore required not
those who had been ordained by
presbyters, to be reordained by a
Bishop to qualify ym for discharging ye office of a presbyter in ye
326 Church of England. This is our
opinion; yt ye distinction our adversaries make between ye presbyter
& ye Bishop is groundless, being
no where made in ye Scripture.
342 Now I would gladly have our adversaries prove [illegible] yt one
Bishop was ever over severall
Churches at ye same time; or yt
any one Church, besides ye Catholic,
was made up of severall
Churches

[illegible]

[illegible]

[illegible] manifest [illegible] Communion [illegible] of our Lord

[illegible] of Christian [illegible]

[illegible]

[illegible]

[illegible] God of nature [illegible]

[illegible] so evidently [illegible]

[illegible] of judgment, blood [illegible]

[illegible] another [illegible]

[illegible] heaven again. [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 50. 17 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] offence [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Spring in a [illegible] [illegible] [illegible] tion into ye town of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] but [illegible]

One of ye most dreadfull warnings in bible will most probably stick from the neglect of the warning voice of Conscience upon Earth [illegible] Conscience be [illegible] [illegible] [illegible] Sermons, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Physicians observe, that pleasures in the height of health are often a forerunner of some dangerous disease [illegible] need [illegible] [illegible] physick

P. 7 Rea: If yr be no true Religion, because so few practise it as they ought; yr can be no true Reason either, because the Lives of so many men Contradict it.

P. 14 Idem: We Live in an age in which men think they have done le gradest thing & Enough for men to Value themselves upon, if they can but start le bold objection against ye Scriptures tho' it have never so little sense in it.

P. 25 Idem: Altho' we may be ignorant of the Essence of matter, yet we know it cannot be Essential to it to think: for then all matter would necessarily think. But ye difference in the general sort of matter can be only in accidents, (viz) in bulk, Weight, Motion, Situation, & figure.

P. 13 To own ye being of a God, & yet to deny Providence, is so great an absurdity, that none of ye Philosophers, but Epicurus was guilty of it; & this was looked upon in him, as amounting to ye denial of the Divine Existence.

Ibid. 6 This is the reason alledged by Learned men, why Polygamy, which was not permitted from ye beginning, should be allowed ye Israelites; because it was of great consequence, yt they should multiply so as to have a due proportion to ye rest of ye world; & for ye same reason the Surviving Brother was to raise up Seed to ye deceased. Barrenness was a reproach, & to die Childless, a Curse, as to be fruitfull a blessing.

100 It is Generally agreed by all Historians that the Religion of ye Jews was owned all over ye world: There have been always remaining divers memorials tho' in dimness of ye true religion among ye Heathen the Flood of Noah was Generally taken notice of as well as ye Chaos by the Heathen Writers &c.

A Common Place Book

G. 114 That there is no Nations but what has an and great opportunities of being converted

G. 149 We have abundant Cause to think that Every man, in any part of ye world, who is sincerely good & studious in the practice of his duty, so far as it is known to him, shall rather, by some of ye various methods of Gods providence or by miracle, or by an Express Revelation, have ye rest discovered unto him; as in the instance of Cornelius, which gave occasion to the saying of St Peter Acts 10. 34. 35.

G. 150 The manna which ye Israelites were fed withall in ye wilderness was melted by the sun, & bred worms & stank, if it were kept but one night, Except it was on ye night before ye Sabbath; tho' again when it was preserved for a memorial to future generations, nothing was more lasting; & it fell on Every Day of ye week but ye Sabbath; & ye water was as miraculous as ye food, & ye cloathing as Either; neither ye raiment decay'd nor ye bread & water fail'd, till yy arrived in the promised Land

320 That if ye Xtian Religion were as Generally practised, as it is professed, it would make mankind as happy as it is possible for men to be in ye Life, through ye belief and Expectation of a Life to Come

P: Preface 510 The best & most sacred things, are always most capable of dishonour & affront; for to affront and abuse any person or thing, is to Endeavour to make it appear bad, & it is ye dignity of some things & persons, yt yy cannot be represented worse yn yy are

P: 6. Matter cannot be infinitely divisible, because wt ever is divisible, is divisible into parts, & no part can be infinite because no number can be so

P: 9. The cause of unbelief in matters of Religion, is chiefly this, yt we are hardly brought to believe anything possible to be done, wch we never saw done.

P: 245 To Escape Hell, & to find our selves in ye unchangeable possession of Salvation by ye free mercy & goodness of God, & by ye death of his own Son, are thoughts which must create a new heaven as it were, in heaven it self

P: 348 God & man became one Christ, not by the Conversion of ye Godhead into flesh, but by taking ye manhood into God

P: 3 65 He yt is Christ who fills heaven & Earth with his presence, was still in heaven as much as ever, with respect to his godhead, tho' he made a more peculiar residence yn he had before done on Earth, by dwelling in our nature here.

P 3 80 It is Certain by God's word, that Children which are baptized, dying before yy Commit actual sin, are undoubtedly saved.

P 3 81 St Augustine seems in Effect, to place unbaptized infants in a middle state.

A Common Place Book l.5

P 400 The Bible had been about 3 hundred years before our Saviour's birth, at the command of a Heathen Prince translated into Greek tongue, which was by ye victory of Alexander become the most known Language in the world. It is certain yt at ye time of his birth, yr was among ye Jews an universal expectation of ye Messiah, & yt it was a received opinion in yt Age all over the East, yt a great Prince should Arise out of Judea.

P. 407 The Arabians, when yy would express some great Calamity, into which any man had fallen; yy were wont to say, this heaven was fallen to ye Earth.

P. 435 36 in The most perfect unity of ye divine [illegible] do subsist 3 distinct persons, tho not ye same, yet is Equivalent to ye distinction of persons amongst men, [illegible] is ye [illegible] distinction [illegible] from ye Scriptures; but wt kind of distinction yt is, & after wt manner it is, is consistent with ye unity of the Godhead, ye Scriptures have not told us, & it is impossible for us to determine

P 480 For above 4 hundred years together, ye gifts both of prophecy & miracles had been withheld from them before the manifestation of Christ

P 512 The confidence of men of false Religions, and yr willingness to suffer for them, is no prejudice to ye Authority of ye true Religion

540 Men are apt to be too careless and unconcerned about Religion, when yy meet with no opposition; so yt differences in Religion are suffered by Almighty God, as all other sins are, because it is ye design of Religion, not to Compel men, but to persuade & takes [illegible] him, permit him to be guilty of all manner of sin. Truth is never the

546 Less truth for meeting with opposition.

p 141 Holiness is more Excellent in its Self and separately Considered, yn ye Rewards yt attends it. 'tis ye peculiar Glory of ye Divine nature; & he prefers ye infinite purity of his nature, before ye immortal felicity of his State;

p 26 That wch increases ye malignity of Adams Sin, & adds an infinite [illegible] to it, is, yt it was perfectly voluntary, his will was ye sole Cause of his Fall. He was invested with power to prevent his falling, yet under a possibility of it. He was Compleat in his own order, yet Receptive of Sinfull impressions. There was no Substraction of any grace wch was requisite to his standing, he left God before he was forsaken by him.

602 The Glory of God is more visible in the recovery of lapsed man, yn if ye Law had been obeyed or Executed. 'tis a mystery in nature, yt ye Corruption of one thing is ye generation of another; 'tis more mysterious in grace, yt ye fall of man should occasion his more noble Restitution.

122 If one should Comprehend all things Even from ye Centre of ye Earth to ye Circumference of ye heavens, & wt not savingly Enlightned in ye mystery of our redemption, with all his knowledge he would be a prey to Satan, & increase ye triumphs of hell

[illegible] philosophy never made one believer

153 If ye Sentence against fallen Angels did admit a revocation after a million of years, ye torment would be nothing in Comparison of wt it is, & it would be a kind of pardon to ym to be Capable of death, yt wants a word beyond death to set it forth: ye malignity of yt Sin was in ye highest degree, there was nothing of ignorance to lessen ye guilt of yt Sin.

A Common Place Book.

165 Christs Humility. wt nation was more
dispicable in ye Esteem of ye world yn ye
Jews? yet of yt Stock Christ disdain'd
not to descend. And among ye Jews
none wr more vilified yn ye Galileans,
& in Galilee, Nazareth was a Contempti-
ble village, & in Nazareth ye family of
Joseph [illegible] obscure, & to him he
was nearly allied

192 It was not any defect of Power, but ye
Strength of Love yt made him to suffer
[illegible] was sweeter to him yn
death was bitter, by wch it was to be obtained

10 Christ lives in us, his Crown were
Compleat without us; So yt ye Lowest
believer is advanced above [illegible] in
his honour & dignity

214 Obedience is ye most natural & necessary
product of Love. Love is ye Spring of
Actions, & imploys all ye faculties in
ye Service of ye person loved, ruling
all ye inclinations of ye Heart, & actions
of his Life; Love is seated in ye will
& tis yt alone makes obedience chearful

234 one hour of Christ's Life Glorified God
more, yn an Everlasting duration spent
by Angels & men in ye praises of him
The Sufficiency of Christ Satisfaction arises
from hence. Phi: 2.6.

252 That anger & Love are Consistent at ye
same time, & may in severall respects
be terminated on ye same Subject, wch
A Father represents a double affection towards
a rebellious Son, he loves him as his
Son, is angry with him as disobedient

257 the freeness of Gods Love to us is not dimi-
nished, in his requiring Satisfaction to
divine justice, for it is ye [illegible]
in our Salvation.

265 The Effects & Evidences of his Compleat
Satisfaction are his Resurrection &
ascension & intercession his Death
appeased God, his resurrection assures men,
266 his admission into heaven is an infallible
testimony yt God is reconciled

274 Natural Causes operate nothing before
ye real existence. A Captive is released
upon assurance given yt he will send his
ransom, tho it is not actually deposited
thus ye death of Christ was available
to purchase pardon for believers before
his Coming for he interposed as ye Surety.

276 That by death remaining to believers, this
not ~~remain~~ Lessen ye perfection of Christs
Satisfaction, tho Considered absolutely tis
ye revenge of ye law for sin, & ye greatest
temporall Evil but ye nature of it is
Changed unto believers.

311 The best phylosophers always laid down
ye maxim common to all ye wise
men should always Conform to ye Re-
43 ligion of his Country. they assert
ye wisdom & virtue, not ye effects of ye
[illegible] industry but riches & honour &
other inferiour things are ye gifts of God

360 Examples have a greater power to in-
duce men to ye practice of holiness
above ye naked precept. Precepts
instruct wt are our duty but Examples
assures yt are possible.

67 If ye Excellencies of all good men were united
into one, yet we might not securely
follow him in all things.

364 For to perform a Commanded action a-
gainst our Consent, is only to be Subject
in ye inferiour part of man, ye body

of its Subject in ye Superiour, which is the mind. And in all these respects ye obedi=
=ence of Christ was perfect.

The Salvation of ye whole world was not
to be purchased with ye least diminution
of ye Divine felicity.

367 The Soul is more where it loves than where it lives; yt is, yt is more of its inte=
=llectual presence, its thoughts & desires, & it always effects a resemblance [illegible]

371 [illegible] for ye torment of hell which one more easily conceives [illegible] whilest we are cloathed with flesh, ye Celestial Joys [illegible] more strongly [illegible] be [illegible] & be as empty of Saints as 'tis full of Glory.

391 Love is a prevalent affection, strong as Death; [illegible] Commandment of Love. [illegible] is moved by fear, more by hope, most by Love.

442 'Tis infinitely approaching madness not to believe ye truth of ye Gospel; but 'tis of an higher kind & more prodigious, to profess to believe it and to live in disobedience to its precepts.

492 As ye Sight of ye Eye was ye only means to receive healing from ye brazen serpent, so ye faith of ye Soul is ye means by which ye Sovereign Efficacy of our Redeemer is conveyed.

494 The Priestly office being ye foundation of ye other two, upon which our Salvation depends, principally was illustrated by two glorious types, Melchisedec & Aaron.

Ma= Types if yy wr. ſigns yt Did Certainly fore
=thers ſignify, yy wr. ſeals. But the Types wr.
ſigns yt did Certainly foreſignify, ye ſame
yy wr made ym ſigns, even ſeals. alſo
under ye old testament yy had a Type of
ye Covenant of works (viz) Hagar & Iſmael.
So yy had a Type of ye Church of Rome (viz)
Babylon; So Antiochus may paſs for
a Type of antichriſt. Doeg & Achitophel
Type of Judas. Pharaoh a type of ye Devil.
Sodom & Gomorrah for a Type of hell &c
hence yt distinction of Types partial, &
Types total, muſt be underſtood with
ſome limitation thus; yt ſome things
or perſons wr only types of Chriſt in
ſome one particular thing others in ma=
=ny things: but yr never was any yt
did, or Could poſſibly reſemble him per=
fectly in all things.
wt is ye difference between a Type
& a Ceremony? yd is only yt wch is
between ye Genus & Species. for all
ye Ceremonies wr Types; but all Types
wr not Ceremonies: ye pillar of Cloud
& fire was a Type but not a Ceremony:
Ch. Adam was a Type of Christ, Chiefly
in yt. in regard of his headſhip
Adam was ye head of ye first Cove=
=nant. Christ is ye head of ye ſecond
Covenant. Adam was ye repreſen=
=tative of ye whole world. In ſin=
=ning all ſinned in him, he being
Condemned, we are Condemned in
him as Adam Conveys ſin & death,
So Christ doth righteouſneſs & life,

86. Enoch was a most illustrious type of
Christ's ascension into heaven. and
indeed ye only Type yy had of it be-
fore ye Law. yy had but two in all.
Enoch before & Elijah under ye law.
91 Noah was a Type of Christ in two things
~~only~~ chiefly. 1. in regard of his prea-
ching. 2: in saving his houshold
in ye Ark he gave warning to the
secure world for an hundred & twenty
years together, both by his word and
actions: Every stroake in building
of ye Ark had a voice, & was an alarm to
ye world every day — wth
them yt were saved by water, were
not all saved Eternally; witness ye a Cham
& of him ye cursed Canaanites
101 Melchizedeck ye 3d personal Type of
Christ he was ye great high priest
greater yn Aaron ye priest of ye Lord
yea greater yn Abraham ye fore fath-
er of Aaron; greater in yt he bles-
sed Abraham; & without Contra-
diction ye less is blessed of ye greater
Melchizedeck is supposed to be Shem.
103 these four personal Types wr before
ye Law Now for those under ye Law &
first Abraham was ye father of Isaac and
Jacob & in these 3 persons, yr is a weak
& dark shadow of a very great mystery,
Even of these 3 glorious persons,
God ye Father, Son, & holy Spirit
106 Isaac was born by virtue of ye promise
believed on, against & above ye ordinary
course of nature, of Sarah's dead womb.
109 Jacob was a Type of Christ 2 ways in his Sojo-
urning & in his wrestling he seems to have
been ye most afflicted saint yt we read of in
Scripture, Except Job. & by ye Earnestness
of his prayer he got his name Israel —

A Common Place Book

[illegible]0 Joseph was ye fourth & Last Type yt is spoken too under ye Law & he is a Type of Christ In four things Especially. 1. In his personal qualifications & Endowments of wisdom & holiness 2. In his sufferings. 3. In his advancement 4. In his Carriage towards his brethren

176. The manna In ye wilderness was a Type of Xt, wch was ye found it was found about ye Camp of Israel & no wr Else to be found but there So is Christ ye bread of life to be had In ye Church but no where Else If you would gather manna, go to ye Camp of Israel If you would get Christ, go to ye Church & seek him there

198 The rock represented Xt as to its strength, firmness, & stability, & as ye rock represented Xt so ye water out of it represented ye Spirit of Christ. yr is nothing in scripture more frequent yn to express ye Spirit by water Isaiah 44. 3.

2[illegible] Consider yt If It was ye fatal Error & miscarriage of ye Carnal Jews, yt yy did understand Circumcision & all ye rest of those antient Types & Ceremonies, yy did understand ym in all as a Covenant of works, & herein yy Lost Christ & yr Souls. This is Very wr charged upon ym as yr Sin. And if our new testament Circumcision be practised by any as ye Covenant of works as ye Jews did wch ye apostle preached to ym, yy will fall short of heaven.

A Common Place Book (35

300 A fat heart in ye Sense, is opposed
to a fleshy heart: for it denotes hardness
insensibleness, unbelief. Now then ye
fat being burnt upon ye altar teacheth
us, yt our Corruptions must be burnt up
by ye Spirit of God, as a Spirit of burning
& of Judgment. Isa. 4. And as ye fat of ye in-
ward parts, & of ye kidneys, & liver, wch
are ye seat of lust & Concupiscence,
we may learn from yt, yt even secret
sins in ye inward parts must be des-
troyed & mortifyed

302 Do not Defer ye Eating of your peace-offer-
-ings; Do it to Day, before to morrow, or at least
before ye 3d Day. Come into God ye 3d hour
of ye Day, or if thou hast lost yt season, yet
Come in at ye 6th, ye 9th, at Least att ye
11th hour of ye Day; for if you stay till ye sun
be set, & ye Day of ye Lords patience run out
yn your peace offerings shall not be accepted,
yn thy faith, thy repentance will not save thee
yn you will say. Luke 19. 42.

366 The Leprosie was a Ceremonial unclean-
ness & it signifyed 1. Loathsomeness & painfulness
2. it signifyed original sin. for ye Leprosie
overspread all. actual sins are ye boils
& sores yt break forth. 3. Leprosie
signifyed a state of sin & unregeneracy

394 For to say yt you shall never get power
against these sins, against these Corruptions
& yt yy will inevitably be thy ruin. these
are deep reflections on Jesus Christ, as if
sin were stronger yn he, as if thy sin were
more powerful to damn thee, yn Christ
is to save thee. Thou shalt be encouraged how
unclean soever thy heart & life hath been
make use of ye atonement wch hath been
made to God by ye blood of Jesus Christ

463 how doth ye brazen alter represent Christ? In 2 respects, in regard of his deity & priestly office. The Alter is Christ himself: so ye holy Ghost himself Expounds it Heb: 13.10.

Christs humane nature was ye sacrifice, & therefore his divine nature or his Deity is ye alter: for in offering sacrifice yr must be both a sacrifice & an Alter. & as ye alter sanctifies ye gift: so it was Christs Deity yt sanctifyed his humane nature & gave yt infinite value & virtue to his sufferings, & made it to be such an acceptable sacrifice to ye Lord.

There was but one Alter. ye Lord forbid all others, tho' intended to himself. 2 Kings 16.22. so yr is but one mediator between God & men, ye man Xt Jesus.

The 4 horns of ye alter signifyed ye power & glory of Christs priesthood for ye salvation of his Church gathered together from ye 4 Corners of ye Earth.

F41 The passover is yt we Commonly Call Easter. Pentecost is yt we Call whitsuntide, & for ye feast of tabernacles ye Pope hath ordained Christmas.

& these days were shadows of good things to Come, & yt ye body is of Christ, (as ye text is Expressed in Coloss: 16.17) yt now ye substance is Come, these shadows are Ceased & vanished away; ye substance being Come, ye shadows must need fly away & vanish.

A Common Place Book B5

559 They had 3 sorts of Sabbaths, ye
weekly Sabbath, every 7th day; ye yearly
Sabbath, every 7th year; & ye great
Sabbatical year, reckoning 7 times 7
years, which was ye Jubilee every 50th year.

561 The Sabbatical year was Celebrated by
giving rest unto ye land from tillage
& manuring ye hungry ground this
Sabbatical year told them plainly yt both
yy & ye land was ye Lords.

562 But ye great Sabbatical year & ye year
Jubilee every 50th year Typifyed Christ
1 1. yt there was redemption & release every one
set att liberty, every bondage released
& every yoke broken; yt is a shadow
of ye Spiritual & true Redemption by Xt
yt was ye trumpet of ye Jubilee to pro
2 claim it ye Gospel is ye great [illegible]
trumpet it proclaiming of ye Jubilee
is alluded too Isaiah 61. 1.2 = 27 last
3 Some have observed further, yt ye Comi-
-ing of Christ was att ye Jubilee

610 There was 3 sorts of priests. 1.
ye great high priest 2. ye Levites 3.
ye Nethinims all which shadowed out
ye Son of God who is our great high
priest under ye Gospell.

620 The priests were types of all believers
Revela: 1. 6. For as ye priests of old
did offer up Legal Sacrifices So
believers offer up Spiritual Sa-
crifices under ye Gospel: these Spiritu-
al Sacrifices are prayer & praise &
[illegible] obedience to god

Pre: these wch ye Hebrews months . 1. Nisan . 2.
86 Jyar . 3. Sivian . 4. Tamuz . 5. Ab . 6 Elul . 7. Tisri .
8. Marchesvan . 9. Cisleu . 10: Tebeth . 11 Shebat
12. Adar. & these twelve made up ye
Common year but yt yy added ye second
Adar wch yy Called Veadar.

96 It was intended yt Babylon indeed wch
was one of ye wonders of ye world should
have Exceeded Nineveh in Every thing.
but Nebuchadnezzar ye King of Babylon
did not live long Enough, not the Baby=
=lonish Empire last long Enough to finish
ye Scheme, yt was first drawn of it

116 Crœsus a vast rich man Caused all his
riches, treasures & stores to be shewn
unto Solon who was an athenian
& ye greatest phylosopher of his time
& that yt he would applaud his felicity
& pronunce him of all men ye most
happy. but on his discourse with him
Solon plainly told him, yt he could pro=
=nounce no man happy, as long as he
lived, because no man could forsee
wt might happen unto him before his
death
wn Cyrus King of Persia had Conquered
Babylon ye place of ye Jews Captivity
he then issued out his royal decree
for ye rebuilding of ye temple of Jeru=
=salem, & ye return of ye Jews again
into yr ow Country after 70 years
Captivity & now ye Babylonians are
made subject to Cyrus ye Monarch over
ye whole East

137. although ye King of Persia granted leave
for ye Jews to return into yr own land,
yet wr a great many, yt waved taking
advantage of ym & continued still wr
yy had been carried & it is most likely yt
yy wr of ye best & richest of ye nation yt did
so, for it is a common saying among ye Jews
yt yy wr only ye bran, yt is ye dregs of ye people
yt returned to Jerusalem, after ye end of ye
Captivity, & yt all ye fine flower staid behind
at babylon, for it is likely yt yy had gotten
houses & lands in those parts, & yt such
would not be forward to leave [illegible] good
settlements, to new plant a country. But
of wt sort soever yy wr, its certain a great
many staid behind & never returned again
into yr own country

161 In rebuilding ye temple after ye captivity yr was
5 things wanting viz/ 1. ye Ark of ye Covenant
with ye mercy seat. 2. ye holy fire. 3. ye Urim
& thummim. 4. ye holy anointing oyl. 5. ye
holy spirit, or ye spirit of prophecy. these
as well as many others wch wr ye glory of ye first
temple: wr wanting in ye second. but all
these wants wr abundantly repaired in ye second
temple, when ye desire of all nations ye Lord
whom yy sought came to his temple,
our Saviour. & in yt respect ye glory of this latter
house did far exceed ye glory of ye former house
the Samaritanes came to ye Jews & expressed
yr desire to be admitted to worship ye same
God yt yy did & so to joyn with ym in building
ye temple but ye Jews refused for nothing
is more odious to a Jew yn a Samaritan
of wch we have severall instances in ye gospel
& so it still continues

36 A Common place book

326 The Jews say yt wn God gave unto Moses ye Law in ye mount Sinai, he gave him also ye interpretation of it, Commanding him to Commit ye former to writing but to deliver ye other only by word of mouth to be preserved by ye memories of men, & to be transmitted down by ym from generation to generation by tradition only; & from hence ye former is Called ye written, & ye other ye Oral Law

329 The great work of Ezra was his Collecting together & setting forth a Correct Edition of ye holy Scriptures, wch he laboured much in, & went a great way in perfecting of it. This both Xtians & Jews give him ye honour of, & many of ye antient fathers attribute more to him in yt particular yn ye Jews ymselves. for ye hold yt all ye Scriptures wr lost & destroyed in ye Babylonish Captivity, & yt Ezra restored ym all again by Divine revelation

337 That ye Division of ye Scriptures into verses is as antient as ye way of interpreting ym into ye Chaldee language in ye Synagogues wch was from ye very time yt Synagogues wr Erected, & yt was after ye Babylonish Captivity wn ye Hebrew language was turned into ye Chaldee language

343 The 5 first books of ye bible are said to be written by Moses but yr are severall things Contained yt in wch happened after Moses death, wch he could not have written As in Gen: 12.6 = 22.14. = 36.3. Exo: 16.35. Deuteronomy 2.12 = 3.11 = 3.14 & in many ~~in~~ other places wch is supposed to have been written by Ezra after ye Jews return from ye Babylonish Captivity & he writ ye book Entitled his name & ye chronicles & it is thot yt he writ ye book of Esther (yt is) Ezra

408 Protagoras an heathen phylosopher was
slain, for only doubting of ye being of a
God. For in ye beginning of one of his
books he writes thus. Of ye Gods I know no=
thing, neither yt yy are, nor yt yy are not.
For yr are many things yt hinder, ye blind=
ness of our understandings, & ye shortness of
humane life. The Athenians would not endure
so much as ye raising of a doubt about yt matter
Now tho yy allow ye being of a God in name, it
takes it away in Effect. For by denying the
power of God to Create ye ⊙, & ye providence of
God to govern ye ⊙, & ye Justice of God to Judge ye
⊙, yy do ye same in Effect, as if yy had deny'd his being

416. The Particulars in wch ye Samaritans & ye Jews do
differ in. 1. yy differ in yt yt ye Samaritans do
receive no other Scriptures, yn ye five books
420. of moses. 2. yt ye Samaritans reject all
traditions, & adhere only to ye written word
it self. but ye Jews often make ye law of
none Effect by yr traditions. 3. ye difference
between ye Jews & ye Samaritans was about
ye place of yr worship; for ye Samaritans
worshipp'd att mount Gerizim & ye Jews att
ye temple of Jerusalem

429 Darius Nothus after he had reigned 19 years
dyed but upon his Death bed Cyrus his son de=
sired to succeed his father; but Darius refus=
ing it, but left ye Crown to his Eldest son
Arsaces wch afterwards was called Ar=
taxerxes, he being desirous to be instru=
man cted of his father, by wt art it was yt he so
aged x happily x ye government of Persia & so long
preserved himself in it, to wch he gave ye
memorable answer: yt it was by doing in
all things yt wch was just both towards
God & man

517. Never had any man a greater [illegible]
of Success yn Alexander king of Persia
had for 12 years & half together. (So long
he reigned from ye death of his Father)
in yt time he subjected to him all ye nations
& Countries, yt lay from ye Adriatick Sea
to ye Ganges, ye greater part of ye yn known
habitable ☉ tho his actions wr Carried
on with rashness, yet none of ym
failed of Success. Vain glory was his pre=
549 dominant folly, & yt wch chiefly Steerd
him thro all his actions.

before ye Xts time 310 years — Epicurus began to teach his his impious
phylosophy According to him all things
wr first made, & have ever after subsisted
by chance. for he denied yt ye world was creat
ed by ye power of God or yt it is governed by his
providence. he held also yt yr was no future
State, but yt ys world was every mans all
& yt ye highest felicity attainable is ye highest
good, yt man is capable of, & ys he placd in
indolence of body & tranquility of mind.
but held yt virtue & morality wr ye only true
means of attaining of it. & yrfore tho our
modern infidels build yr impious doctrines up=
on Epicurus's phylosophy, yet yy cannot yr immo=
ral & wicked lives. for if virtue alone be ye
only true way, whereby to attain yt indolence of body
& tranquility of mind, in wch, according to
ye Scheme, ye highest felicity of man doth Con=
sist, it must Certainly be every mans highest
wisdom to practise it. out of ye impious
school ye Sadduces of ye Jews Sprung, & ye
Deist of ye present age. ye Sadduces though
went no farther yn ye denying of Angels, Sp-
irits, & a future State. for yy owned yt ye ☉
was Created by ye power of God.

An° 292 years before our Lord Came — Simon Sirnamed Just, by [illegible] of holy life was so named, he was one of ye high priests of Jerusalem, & yt was in his time & under his presidency, & chiefly by his direction, yt ye Canon of ye holy Scriptures of ye old testament by wch we now receive them was perfected & finally settled in ye Jewish church. after yt followed ye Mishnical times, yt is ye times of traditions hitherto ye Scriptures were ye only rule of faith & manners, wch Gods people Studied! but thenceforth traditions began to be regarded, till at length yy overbore ye word of God it self, as we find in our Saviours time. ye Collection of these traditions yy Call ye Mishnah, yt is ye second law, & those yt delivered & taught them were Stiled ye Mishnical doctors, & yy begun att ye death of Simon ye Just & not before ————

110 2 Vol; Ptolemy Phylopater King of Egypt wn he went to Jerusalem he viewed ye temple, but not being Contented to veiw only ye outward Court, he would have Entered ye Sanctuary & into ye holy of holies in ye temple, wch none but ye high priest only once a year on ye great day of Expiation was to Enter, but he offering to enter was Struck amazed & half dead att once; but after his return he was resolved yt he would be revenged on ye Jews for yr obstruction or hindering of his Entrance wpon passed a decree yt Every one yt did not turn to yr heathen religion & sacrifice unto yr Gods should be put to death, & yr was many yt did turn, but none yt did not, & he Commanded ym to be brought to him those from Egypt first for he was yn att Alexandria, wch brought & yy brought Elephants to destroy ym but instead of destroying ye Jews, yy turned yr rage upon ym & upon those yt Came to see, & destroyed great numbers of ym ——

200 Antiochus King of Syria wⁿ he heard
yᵗ yᵉ Jews had recovered yᵉ temple of
Jeruſalem & yᵉ former worſhip & yᵗ
had defeated many yᵗ came to ſuppreſs yᵐ; at 44
he was Enraged to yᵉ uttermoſt fury, &
made great ſpeed to Execute his revenge
on yᵐ, threatning as he went, yᵗ he
would make Jeruſalem a place of ſepulture
for yᵉ Jews. but while theſe proud words
wᵉʳᵉ in his mouth, yᵉ judgments of God overtook
him. for he had no ſooner ſpoken yᵐ,
but he was ſmitten with an incurable
plague, a great pain ſeiſing his bowels,
but ſtill continuing in yᵉ ſame wrath
he drove on in yᵉ ſame haſt to Execute
it till att length his Chariot overthrowing,
he was Cast to yᵉ ground with ſuch violence,
yᵗ he was ſorely bruiſ'd & hurt in Every
part of him, & he ſuffered horrid tor=
ments, both in body & mind. for in his
body a filthy ulcer broke out in his ſecret
parts wᶜʰ he wᶜʰ bred an innumerable quan
tity of vermin continually flowing from
it, & with ſuch a ſtench as yᵗ they yᵗ at
tended him, nor he himſelf could well
bear & ſo he lay till he dyed. And all
yᵉ whilſt yᵉ torments of his mind wᵉʳᵉ as
great as yᵉ torments of his body, Cauſed
by yᵉ reflections wᶜʰ he made on his
202 former actions. & thus dyed Herod yᵉ
great perſecutor of Christ & yᵉ infants
at Bethlehem; & ſo did Galerius Max
imianus yᵉ Author & perſecutor of yᵉ 10ᵗʰ
& greateſt perſecution againſt yᵉ
Xtians; & ſo dyed King Philip yᵉ 2ᵈ
King of Spain for perſecution —

340 the greatest Sect of ye Jews was yt of ye Pha-
risees, & yy Contrary to Sadducees, Confest both
yt yr will be a resurrection from ye dead, &
yt yr is angels & Spirits. But according to
Josephus this resurrection of theirs was no
more yn ye pythagorean resurrection, yt is a re-
surrection of ye Soul only by its transmigratio
into another body, & being born anew with it
but from ye resurrection yy Excluded all, yt
wr notoriously wicked. for of such yr opinion
was, yt ye Souls as soon as Seperated from ye body
wr transmitted into a State of Eternal woe, yr
to Suffer ye punishment of yr Sins to all Eternity
but as to ye lesser Crimes yr notion was, yt yy
wr punished in ye bodies, wch ye Souls of those
yt Committed ym, wr next sent into,
according to yt was ye disciples answer to Christs
question who did ye ye people think he was
some that Elias & others Jeremias, or one
of ye prophets, yt is not ym selves but their
Souls from yy had been long dead

619 There was a general peace all over ye world
at Christs Coming, & it Continued 12 years
together, wch the prophets predicted the
ushering in his Coming, who was ye
prince of peace

1 There is nothing in the world vain in respect of its natural being. for wtsoever God hath made, is, in its kind, good.

2 There is nothing Vain in respect of God ye Creator: he makes his Ends out of all.

3 All ye Vanity yt is in ye worldly things, is only in respect of ye sin of man & his folly, for those things are said to be Vain, which neither do not, Can perform what we Expect from ym.

2 to Enjoy, is to Cleave to an object by love for its own sake. yrfore we ought only to Enjoy God, & use ye Creatures so, as yt we may arrive at ye Creator.

That all ye glory & splendor of this world depends meerly upon opinion & fancy. ye softest silks are but ye Excrements of a Vile worm. Thrasyllus noted down all ye ships yt arrived att ye port of Athens thinking ym, & ye merchandise to be all his own, & wn cured of yt pleasant madness, Confest, yt he never in his whole life Enjoyed so much Content, as in ye conceit of wealth yt those ships brought him. And indeed for my part, I know not whether these things are more vain in ye fancy or in ye reality.

All things in the world are Vain, because yy are unsuitable. tho yy are suited to the necessitys of ye body, but he is a beast, or worse yt reckons himself provided for, when only his bodily wants are supplied, wheras ye Soul can no more live upon these things, than ye body Can upon thought or motion.

men would need no longer Eternity, if
God would defer his Stroke till yy thought
ymſelves old Enough to die, as tis as great
a Soleciſm to think of yr graves, as of going
to bed att noon day, for yy never think
of dying as long as yy have life Enough
left to think off any thing Elſe, altho'
gray hairs & age, call loudly upon ym,
& yy can read deep Emblems of their
graves in yr hollow Eyes & furrowed
brows, Alas! ye only thing worth living
for is to die well. I beleive it, ye vaſt
Concernments of your Everlasting State
require your freshest Strength & Spirits
Tis not a Sigh yt will waft your Souls over
into a bleſſed Eternity: tis not to leave
ſomewhat behind for pious uſes; nor att
ye last gasp to recommend your ſelf into
Gods hands, wch you have been all your
life long in ye Devils: The fullest aſſu=
=rance of heaven is ſcarce ſufficient to
diſarm ye terrors of death, or reconcile
us to it. Thus dreadfull is death to us, as
men; but much more as ſinners. Tis ye
guilt yt deserves it, & ye hell yt follows it,
yt gives death its most hideous ſhapes. we
are not ſo much affrighted att ye grim
& meagre looks of ye officer yt is to ar=
=rest us, as at ye ireful Countenance of ye
judge, yt is to paſs ſentence upon us: Tis
not ye unfelt not ye unſeen rotting in ye
grave, or those worms yt must ſhortly feed up
=on yr Carcaſs; but ye burning in hell,
& ye restleſs ſtingings of tormenting
worms yt breed in a putrid Conſcience:
from these death receives it power & an=
guish —

law In two respects, believers are indeed freed from ye moral law; As it hath ye obligation of a Covenant of works; & As it hath a power of Condemnation

God In ye fruition of ye beloved object Springeth joy; For joy is nothing Else but ye rest & acquiescence of Desire; & if our love to God (or to any object) be hindered & obstructed, our love to him will then Express it self in an holy Zeal

Their is no attribute nor perfection in God, but is very justly ye object of our fear: For altho fear be but one particular branch & member of yt worship or service wch we owe to God, yet it is such a remarkable one, & hath such a mighty influence upon all ye rest, that oftentimes in Scripture, it is put for ye whole. Unless ye being of a God be presupposed, yr can be no tolerable account be given of ye being of any thing. The Atheists are divided into two Sects, There is ye Epicurean Atheist who affirm yt ye world had a beginning, but it was meerly made by chance. And ye 2d is ye Aristotelian Atheist, who holds yt ye world is from Eternity

knowledg Without we know God, we can never love him, to trust & Confide in him, nor to serve him as we ought: And altho yr may be a great deal of Zeal in ignorant persons, yet zeal without knowledge, is but a religious frenzy; it is religion frighted out of its wits

For as yr is but two things in practical duty, which make an Excellent & accomplish'd Xtian, religion & Virtue; ye one directing our worship towards God, ye other our Conversation towards men: So on ye Contrary, ye despising of religion & neglect of Virtue, make up yt Consummate & accomplish'd prophaness which are so Common & prevalent in ye world

A Common Place Book — { 11

There is 3 sorts of works yt may and ought to be performed on ye Sabbath day, how great soever our bodily labour may be in doing of them. viz 1 works of piety or yt tends to it. 2 works of necessity, and 3: works of Charity & mercy.

There never was a man since ye Creation, (excepting ye son of God as well as ye son of man) who ever did or can perfectly [illegible] exactly fulfill all yt ye law of God req[illegible] although we ought to yeild a sincear obedience to it, & this is ye only sound evidence yt we can have for our right to ye promises of ye Gospel.

There is a great ~~[illegible]~~ deal of difference between much speaking in prayer, & speaking much in prayer; for certainly a man may speak much to God in prayer, wn he may not be guilty of much speaking: for there is a Compendious way of speaking, to speak much in a little.

God no where hears prayers but in heaven: & ye reason is, because our prayers are acceptable only as yy are presented before God thro' ye intercession of Christ: now Christ performs his mediatory office only in heaven.

To aspire to a resemblance with God in his incommunicable attributes & name, is a most horrid & blasphemous presumption; a sin yt cast ye Devils from heaven to hell. but we ought to aspire to a resemblance with God in his Communicable attributes, & name Lev: 29.2.

The most perfect & Excellent Creature whether angels or men yt is 3 imperfections do attend ym viz 1. ye want of it originally. 2. it being not unchangeable & 3 yt yy have not infinitely —

Every sin yt is Committed is punish'd either in ye person yt Committed it or in his Surety: nor God never pardons but he likewise punishes the very sin yt he pardons: he punisheth it in our surety & undertaker, wn he forgives a believer: for sin it self deserves death altho a believer is freed from it & yt Death hath been inflicted on Christ altho pardoning grace is free grace as to us, yet it is not so as to Christ, for it cost him his precious blood; & so mercy & justice concur together in our redemption. wn God pardons he doth no longer account of us as sinners; indeed after pardon we still retain sinfull & corrupt natures, & yt is yt original pollution in us yt can never be totally dislodg'd in this life. tho pardon for believers be procured by ye death of Christ, yet ye application of it to ye Soul is only by faith, uniting of us to him, & so making us one with him. for all yt Christ hath done or suffered for ye redemption of ye world would be altogather in vain as to our particular benefit & advantage wr it not yt faith Entitles us unto it, & makes ye Satisfaction wch he hath given to divine justice to be mystically our act, as it was personally his

temp tation tho God Cannot tempt any man with out a stain to his infinite purity & holiness; yet he may lead men into temptation: either providentially or permissively i.e. or by Subtracting his grace wch keep ys should stand, & yet justly punish them for sinning att last: for yt is no unrighteous thing with God, for he lays no restraint upon them to sin. For no temptation is a compulsion; ye Devil can only perswade, he cannot constrain us to sins. For yt is no sin wn yt is no liberty. Our own wills are ye most dangerous Devils, freely embracing ye proffers of Satan, & consenting to our own destruction; yr fore lay not ye fault upon Satan wn thou sinnest, nor upon his evil instruments, whom he makes use of in tempting but upon thy self & will for consenting.

Faith & repentance is ye Conditions upon which pardon is granted. mercy & justice concurr to pardon ye sin of those who perform ye Conditions of ye Covenant of grace.

Is pardon of sin our entire justification? No: but it is one principal part of it: for justification consists both in remission of sins & acceptation of our persons; ye former depend upon Christ's passive, ye other upon his active obedience.

Heaven

There is a 3 fold right which yy yt do ye commandments of God, have to heaven: 1. yy have a right of evidence. 2. yy have a right of inheritance. 3. & yy have a right of promise, and yt is an obedience to ye commands of God yt gives us this right & title to heaven. but not a legal obedience, but an Evangelical & sincere obedience.

The Death of Christ

It was impossible yt Christ should be held under ye power of Death: 1. because of yt great & ineffable mystery of ye hypostaticall union of ye Divine & humane nature in ye person of Christ. There is 3 unions, ye belief of which are ye foundations of ye greatest part of ye Christian religion, which are

are wholly beyond ye reach of reason: 1.
the mystical union, of a beleever unto
Christ. 2. ye Union, or rather unity of
ye three glorious persons in one na=
ture, & 3. ye hypostaticall union of
two natures in one person, in ye
mediator: it is a mystery yt Angels
pry into & adore) 2. It was im=
possible for Christ to continue in
ye grave because of God's veracity &
ye truth of those predictions which were
before made concerning Christ.
Another argument is yt. 3. It was
impossible Christ could be holden
by Death, upon ye account of God's jus=
tice. for justice, as it doth oblige to
inflict punishment upon ye guilty, so
also to absolve & acquit ye innocent
so ye Christ could not be holden of Death,
because of his mediatorship; for as
our surety he must not only die
but also rise again from ye dead.
There is as much Difference between
his wrath & displeasure falling upon us,
& our falling upon it, as yt is our hav=
ing a few drops of a shower falling upon
us, & our falling into ye river. O let
us so fear ye wrath & vengeance of God
as never to feel ye weight of it.
As one day in ye joys of heaven, is better
than a thousand years in all ye impure
& low delights of Earth: so one day in ye
torments of hell is far worse than a thou=
sand in ye sharpest miseries we can
endure in this life, so yt ye wrath of God
is most dreadfull, not only from ye duration
of it but also from ye excessive anguish &
smart of those torments.

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Sin

That ye Commission of ye least sin makes you guilty of ye greatest sin; yea guilty of all sin imaginable. as in James. 2. 10 for ye worst thing yt can be found in all ye sins yt ever were Committed, is ye Contempt of Gods authority. Now yr is as much Contempt of ye authority of God, in ye Commission of little sins, as yr is in great sins

Every thought you think & Every word you speak in an unregenerate State & Condition, yr is a sin in it: There is not a word in prayer, nor a thought in meditation, but hath ye guilt of sin Cleaving to it; & yr is not an hour, no, nor one moment of our lives free from sin: & if our pulses beat too slow to keep an account of our sins by, as in Gen: 6. 5. & all those little sins flow from ye fountain of original Corruption from whence all great & notorious impieties proceed from

An action, tho' in it self indifferent, nay lawful for some, yet if it be so as to appear Evil & sinfull to us, we ought not in any case, while in yt mind, to venture upon ye doing of it, no tho by ye doing of it, we might avoid ye greatest Evil

presumptuous sins must be sins of knowledge

The best security ye best of Gods Children have from ye Commission & from ye dominion of presumptuous sins, is only their own fervent prayers, & Gods almighty grace. A sin is presumptuous wn it is Committed against ye powerfull dictates of a man's own Conscience, & against ye Clear Convictions of ye holy Ghost

A man sins presumptuously, wn he sins upon long deliberation & forecast, plotting & Contriving with himself how he may accomplish his sin

If we sin wn we are not besieged and disturbed by any violent & invincible temptations, this is too too Certain a sign yt yn we sin presumptuously

we never more vilifie & disparage God, yn wn we do yt for nothing which we know God hates: & wn a man willingly runs himself into temptations upon occasions of sin, if he be overcome by these temptations, he sins presumptuously notwithstanding when men will dare to ſin under Eminent & remarkable judgments and afflictions yt God brings upon ym, yt yy ſin preſumptuouſly: & ſo wn wee Encourage our ſelues with hopes of mercy, tho wee liue in ſin impenitently, wch is to ſin preſumptuouſly. And Consider yt it is very hard to preſumptuous ſinners to a reformation & repentance: for ye firſt ſtep to Evangelicall ſorrow is Legal terror, wch ye Spirit of God works by convincing ye ſinner of judgment & wrath to come.

The beſt of ſaints hath a proneneſs to ye worſt of ſins; & yt appears from ye irritating power yt ye law hath, altho ye law was given on purpoſe to deſtroy ſin, yet it proves an incentive to it.

No action can be holy, yt doth not flow from ye image of God in ye ſoul, & from its principle. Every action is ſinfull yt hath not ye glory of God for its End; now no action can have ye glory of God for its End, yt hath not ye image of God for its principle.

The next thing obſervable is, ye beſt ſaints weakneſs & inability to preſerve ymſelves without ye aſſiſtance of divine grace. That it is not a christians own power, but God's only, yt can preſerve him falling into ye moſt daring & preſumptuous ſins. Great & preſumptuous ſins ſeldom make an aſſault upon ye ſoul, but yy give warning before hand to prepare for reſiſtance. for Evil thots precede Evil actions, & give us warning of ym. O ye deſperate condition yt ſinners are in! unleſs God give them repentance; ye ſooner yy are in hell, ye better it will be for ym; & it is a mercy yt God will damn ym betimes; & ye ſoul it is a great mercy, yt God ſince ye flood hath cut ſhort ye days of man upon Earth; for hereby ye Elect comes to enjoy ye

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the glory of heaven ye sooner: & reprobates feel ye Torments of hell ye lighter

The difference between Sanctifying & restraining grace. Sanctifying grace keeps ye Soul from sin by destroying of it, but restraining grace keeps ye Soul from sin only by imprisoning of it. Sanctifying grace Strikes Especially at ye Sins of ye heart, & restraining grace usually only hinders ye Sins of ye life. And yr is a difference between restraining grace & restraining providential, as much as one worketh outwardly by means as restraining providence doth; but by restraining grace God deals in a secret way with ye very heart of a sinner

That ye grace of God wch by he blots out & forgives sin, is absolutely free & infinitely glorious. But not so free as ye Antinomians suppose Even to save without works Nay yr has been some yt has affirmd; yt we never so much glorified God & free grace, as wn we make work for by much sinning

That ye pardoning grace of God is not so freely vouchsafed to men, as to Exclude all merit & desert on Christs part; for is not ye least sin pardoned unto any, but it first cost the price of blood, Even ye precious blood of the Son of God: so in respect of Christ we receive nothing of free grace, or of free gift, but all is by purchase yet it is absolutely free in respect of any merit of ours

That ye sanctifying & regenerating grace of God, wby ye great Change is wrought upon ye hearts, in our Conversion & turning unto God, is given absolutely, & depends not upon ye performance of any Conditions: indeed we are Commanded to use means for ye getting true & saving grace wrought in us: but these means are not Conditions for ye obtaining of yt grace

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Altho Sanctifying grace of God is so free
as to exclude all Conditions; yet ye justi=
fying grace & pardoning grace of God is
limited to ye Conditions of Faith & repen=
tance but are bestowed without any merit
of ours, but not without respect to ye
merit of ye Lord Jesus Christ

This highly Commends ye sweetness of pardoning
grace, in yt God deigned to bestow it without
any request. God pardons sin wn he is infi=
nitely able to destroy ye sinner. God pardons
sin tho he might get to himself as great re=
nown, as he hath on ye damned. this also great=
ly Commends ye sweetness of pardoning grace
in yt he receives us into favour wn he
rejects ye fallen Angels; Especially if we
consider. 1. yt ye natures wr more Excellent
yn ours. 2. yt ye services would have been
much more perfect yn ours. had God re=
stored them & given them a pardon ye hea=
ven would more have resounded with ye
shouts & halleluiahs of one fallen Angel
yn it can now with a whole Consort of
glorifyed saints. 3. yt ye sins wr fewer than
ours, & 4. yt ye pardon might have been
procured at as cheap a rate as ours

You may observe none are such great
lovers & admirers of free grace, as those
who before conversion were ye vilest &
most flagitious sinners.

That in ye very instant of our regenerati=
on, all ye graces of ye holy Spirit are impla=
nted in us att once, for yy are all linked
together & whoever receives any one grace
doth receive ym all. And yr is no par=
ticular sin, but we may within our sel=
ves find a particular grace opposite
to it, if we would stir up & rouze it

The image of God restored in regene=
ration, shall never be lost & Effaced
as it was befor a after Creation.

The intercession of Christ in heaven was ye
first part of ye office of his mediatorship yt he
entered upon; Christ did nothing as mediator till
after ye fall; & ye first thing he did as in that
relation it was interceding for fallen man, to
keep him from Death threatned, & to restore
him to life which he had forfeited

The priesthood of Christ hath two parts viz
oblation & intercession, the oblation was
wn his soul was made an offering for sin
upon ye cross. But if it wr not for Christs
continual intercession in heaven for us, we
should have no more security for our con=
tinuance in heaven, yn ye Angels which
fell, who wr more holy & happy yn ever we wr

The whole work of our salvation depends as well
upon ye life & intercession of Christ, as upon
his Death & sufferings: for by his life & intercession
he applys to ye saints wt he has purchased by his
Death & sufferings

The Jews have a tradition among ym yt
ye fourth relapse into ye same sin make it
an unpardonable offence, but we know ye
mercy of God is infinite & so is ye merit of
Christ, & are not stinted to any number of sins,
nor by any number of ye same sins

Though ye Children of God Complain sadly
of ye weakness of yr grace, yet in ye low
least & meanest degree of grace, yr is a
twofold sufficiency, a sufficiency to break ye
reigning power & dominion of ye strongest
lust, & a sufficiency to give a firm title to
heaven & glory

It is no less work to reconcile man & consci-
ence together upon good & warrantable
grounds, yn to reconcile God & man together; &
it is only Christs alsufficiency yt can do either

The rich man in ye Gospel might as wisely
have boasted, yt he had provided barns full
of thoughts for his body as well as barns
full of Corn for his soul: a fool indeed
to reckon his soul's goods by barns full

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The happiness of Souls is to be made with ye same happiness wch with God himself is to be made happy with. & yt is ye Enjoyment of himself & so we shall be blessed with ye Eternal Enjoyment of God. & so yt Soul yt laid up & made sure of heavenly treasure for his happiness finds Satisfaction & Contentment in every outward Condition; for he yt Enjoys most of heaven, enjoys most of Earth.

All Earthly things are to be accounted good or Evil, only as yy Concern our Eternal State & Condition: So yt if God deny any Comfort or Enjoyment to his people, he yrfore deny it, because it is not good for ym

The Apostle says, all yt is in ye world is ye Lust of ye flesh, ye lust of ye Eye, & ye pride of life. i.e. is pleasure, profit, honour; these three are ye trinity of a wicked man, and Carnal unregenerate Self is ye trinity in unity; all Centers in this.

That ye abasing nativity of Jesus Christ is ye highest advancement of Gods Glory in ye birth of Christ, God glorified ye riches of his infinite wisdom, & it glorified ye almighty power of God: but it also glorified ye Severity of his Justice. & So he ye birth of Christ, for God glorified his justice more by Sending Jesus Christ into ye ⊙ yn if he had Sent Every Sinner into hell for to suffer to satisfye Divine justice by ye birth of Christ ye truth & veracity of God is Eminently glorifyed, by fulfilling many promises & predictions

The whole sum of Xtianity is Comprehended in two points, in knowledge, and in obedience. wtever God Commands us to do, he will assist us in ye doing of it

That it is ye Duty of Every true Xtian to work out his own Salvation with fear & trembling, not with a desponding & diffident Fear

God doth not require any thing from us, Now, but
w.ch we once had a power to ye perform; so yt our
want of power takes not off our obligation
to obedience, because it is thro' a wilfull defect yt
we are deprived of yt power
wt is it yt men Expect? must God drive ym into
heaven by force & violence, whether yy will or no.
he hath laid promises & threatnings before ym
he Exhorts & Commands: & if these things will not
prevail with men whose faculties are intire, whose
reason is sound, & whose wills are free; think not
foolishly to charge God for he is free from the
blood of all men: & yr is no such weakness and
impotency in man, but if he will he may work
out his own salvation. yr is nothing more re-
quired to make a man able: but special grace
to incline his will. yr is no wicked man in ye
world nor Ever was, yt hath done so much, or yt
doth so much as he is able to do, no not so much
as he is able to do without special grace and
assistance; & yrfore it is not inability, but
willfull sloth yt destroys men. Let your im-
potency & weakness be wt it will your dam-
nation lies not upon it, but upon your will-
fullness, so long as your willfullness is so
much greater yn your weakness

As Christ hath done two things for us, & yt
is, he hath purchased Eternal happiness
for us, & he hath procured grace & me-
rited it to be conferred upon us here to
prepare us for yt happiness: as so requires
two things from us to it, yt we should put
forth all ye strength & power of nature in
labouring after grace, & yt we should put
forth ye power of grace in labouring for
salvation purchased for us

this is ye right Gospel-frame of obedience
so to work as if you w.d only be saved by
your own merits, & withal so to graft
on ye merits of Christ as if you had ne-
ver wrought any thing. it is a difficult
thing to each of these its due in our
practice. w.n we work we are too apt to
neglect christ. & w.n we rely on christ
we are too apt to neglect working

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There is a twofold perfection; ye perfection of ye work, & ye perfection of ye workman; ye former we Cannot attain unto but we may ye latter; so yt yr may be a perfect heart wth yt is imperfect works. & yt ye perfection of your hearts will swallow up ye imperfections of your works, yt yy shall never Come up in remembrance against you before God. Altho ye work of your Salvation be great, yet ye success of it is Certain: yr is two things yt makes all labour to be in vain. 1. wn it doth not accomplish its end. 2. wn yt end it doth accomplish is not worth ye cost & pains. now in neither of these respects is your labour for salvation in vain.

The vilest sinner Even by ye power of nature & his own free will, may attain to ye highest degree & pitch of preparation yt is usually wrought in ye heart before true grace

There is no duty in religion but ye power of ye power of nature may Carry a man out to ye External performance yrof, & yt with affection & Enlargment also

There is no wicked man wt lives but may, by ye meer power of nature, restrain himself from ye Commission of sin

From Heb: 12. 28. 29 we may observe That Even those who stand at highest in ye love & favour of God, & have ye fullest assurance yrof, & of yr interest in him as yr God, ought notwithstanding to fear him as a sin revenging God, & a Consuming fire

He yt receives ye Spirit of adoption, never receives ye spirit of ~~adoption~~ bondage again to fear. but a filial fear of God is not in ye least Contrary to ye free Spirit of Adoption: and an awful fear of God is no impediment to a holy rejoycing —

In Slavish fear yt is always some degree
of despair, & is always accompanyed with some
degree of Enmity & hatred against God
Slavish dreads nothing but hell & punishm
ent, but Godly fear dreads sin it self
& so ye fear Contents it self with ye External
performance of duty: but yet it is better to
fear God Slavishly yn to perish securely; it will
Come with redoubled terror which Comes un-
expectedly: how intolerable will hell be to
those, Especially yt never fears it till yy feel it
St Austin saith we live well, if we live
without Crimes; but to live without fault
is impossible & he yt thinks he doth it,
keeps himself not from sin but from pardon
God hath Composed two books, by ye dili-
gent study of which, we may Come to ye
knowledge of himself. viz ye book of ye Crea-
tures. & ye book of ye Scriptures: the book of
ye Creatures is written in these great letters
of heaven & Earth, ye Air & sea; & by these
we may spell out somewt of God: he made
ym for our instruction as well as for our
service; yr is not a Creature but wt doth
read to us lectures of his power & wisdom
There is a 4fold State of man, yt we
Could never have attained to know, but
by ye Scriptures. 1. his State of integrity
2. his State of apostasie 3. his State of
restitution 4. his State of Glory
There are two sorts of secure sinners.
those who vaunt it in ye Confidence of
yr own righteousness, & those who are
secure through an insensibility of yr
own wickedness
We shall be judged by ye book of Conscience
& ye book of Scripture, for these are ye
books mentioned in Revelation 20 12
open ye book of Conscience now & judge your
selves before ye last day

from Acts 26: 28 you may observe
1 yt yt wch goes much to ye making
of a true Xtian, a little will not
serve
2 yt persons who are full & truly Con-
vinced are many times but almost
& halfe perswaded to be Christians
3 That those who never were in Christ;
yet may be almost Christians
Xtians How tho we are most of us not only
almost, but altogether Christians in
ye External part; but let us be per-
swaded, yt whilst we own Christ in
an outward profession of him, so let
us cleave to him by a true faith in
him, & obedience to him.

If wicked unregenerated men did but as
much as yy are able by ye power of nature
to do, without ye special assistance of ye holy ghost,
yy would not fall so far short of grace as yy do.
I would not Enter into a dispute whether
God be Engaged to bestow grace upon ye
right Improvement of yr natural power;
yet it is certain, & agreed on by all, yt he
doth certainly do so; no instance can be given
by any to ye Contrary

An objective grace is nothing Else
but ye divine love, favour, & good of
God Exprest in us. But a subjective grace is
inherent in us; wch by a real Change
made in our lives & natures

An unregenerate man may have
his understanding irridiated with a
clear & sparkling light & knowledge
of divine & spiritual objects, wn yet ye
soul is not truly converted to God
Conscience may work terrors & horrors
wch ye Spirit of God never wrought true
saving grace

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There may be affections & sweet motions of yᵉ heart, which are oftentimes relyed on as certain evidences of true grace; yet may also be in a Carnal & natural man

The nature of mortification Consist in these 3 things 1 in yᵉ weakening sins root & principle 2 in suppressing its rising & motions. 3 in restraining its outward actings & Eruptions

There Cannot be any true mortification, wᶜʰ yᵗ is not a vital principle & habit of grace, radically to weaken & destroy it. tis not nature, tis not Conscience, tis not Education, tis not Conviction, nor any other principle but grace alone yᵗ is a fit match for Corruption wᶜʰ yᵗ never was Conversion wrought, yᵗ never was mortification Exercised

The killing of sin is not a work yᵗ can be done by a dead but by a living man

Though you Cannot mortifie Corruption without grace, yet wⁿ you oppose it with power you have, God may give you in yᵉ grace yᵗ you want

There's not a Corruption or temptation yᵗ assaults you, but seeks to deprive you of heaven & heaven of happiness & would spill yᵉ dearest blood of your souls

God Eyes yᵉᵉ to observe yᵉ how thou managest yᵉ great quarrel against Corruption. As soon as thou becamest a Christian thou becamest a Champion; thou Enteredst into yᵉ list and threwest out a bold challenge & defiance to all yᵉ powers of hell, & yᵉ lusts of thine own heart. Not only men & Angels but God himself also looks on to see how thou wilt make good yᵉ Combat. Consider yᵗ God is not only a Spectator, but is deeply Concerned in yᵉ issue of yᵉ Combat, for yʸ are his battles

Corruption be it never ſo ſtrong &
violent Cannot prevail over you, with-
out firſt asking & waiting for yͤ Con-
ſent of your own wills; yͭ is no force
nor violence offer'd you, you are not Com-
pelled to ſin; all yͭ a temptation Can do is
to perſuade you, it Cannot Conſtrain you
to ſin whether you or no. Nay further
if I ſtrive not againſt my luſts, I muſt
ſtrive againſt my graces; & wͭ ſhall I
take as much pains to Commit a ſin, as
would ſerve to ſubdue it.

There is a double nature in Every Child
of God, yͤ Divine nature & yͤ Corrupt na-
ture; & yͭ wͨʰ is a torment to one is a
pleaſure to yͤ other. The Divine nature
takes as much pleaſure in mortifying
a Corruption, as yͤ Corrupt nature doth
in gratifying of it

There is not a victory yͭ you obtain but
it Coſt blood, not your own indeed, but
yͤ precious blood of Jeſus Chriſt. wͭ a
priviledge hath a Xtian in yͤ? he Conflicts
& Conquers, & triumphs att yͤ Expence of
anothers blood. There's not a temptation yͭ
you reſist, nor a Corruption you ſubdue,
but yͤ grace yͭ enables you hereunto is
yͤ purchaſe of your Saviour's Death.

Mortification I know is indeed an hard
duty; but pray tell me, is it not more hard
to periſh? is it not more hard to lye
in hell for Ever? tho' it be pleaſing to
fleſh & blood to live in ſin & to give
Corruption ſcope to act unoppoſed and
uncheck'd: oh! but think, will it be
pleaſing to fleſh & blood to lie for Ever
Scorching in Eternal flames

The Lord give me Underſtanding

The whole Duty of man

There is such a force & Vertue in yᵉ testimony of a good Consciance, as is able to change yᵉ greatest sufferings into yᵉ greatest triumph, & yᵗ testimony we can never have more clear & lively, yⁿ wⁿ we suffer for righteousness sake; so yᵗ you see Xtianity is very amiable even in its saddest dress, & yᵉ inward Comfort of it do far surpass all yᵉ outward tribulations yᵗ attend it, & yᵗ even in yᵉ instant while we are in a state of warfare upon Earth

Religion

For, admit we have not yᵉ piety to be prevailed upon by yᵉ reverence of yᵉ Author; yet yᵉ Excellency of its Composition does so much recommend it to our reason, yᵗ we must put off yᵉ best part of our nature to Evacuate yᵉ force of our religion: nay supposing us to have done yᵗ too, to have struck our selves out of yᵉ list of rationals; yet if we keep but yᵉ rank of animals, if we have not Extinguish'd passion & sense, it descends even to ym; addresses to our hopes & fears with most importunate solicitations & convincing motives: wᵗ terms of wonder or of grief can be significant enough to Express or to bewail so strange & so perverse degeneration, yᵗ yᵉ light of yᵉ world should thus darken it; yᵉ salt of yᵉ Earth be yᵉ means of putrifying & Corrupting it. Wᵗ a late statesman said (prophetically, if we may judge by yᵉ Event) of England, yᵗ it was a vivacious animal yᵗ could never die Except it kill'd it self; is no less true of yᵉ Church, wᶜʰ has always been invulnerable against all darts, but wᵗ hath been taken out of its own quiver. Thus yᵉ primitive times wᵗ pregnant testimonies, wᵗ all yᵉ most witty Cruelltys, yᵉ most bloody persecutions never made any breach in her but she stood yᵉ firmer for all those batteries. but yᵉ vice of professors undermines her very foundation & does as much Exceed yᵉ destructiveness of yᵉ most hostile assaults, as intestine treachery is more ruinous, yⁿ foreign violence

Tis ye prerogative of our reason, yt it
Discriminates us from & Elevates us
above beasts: for Can it Ever be brought
to resign ye so glorious a priviledge, assent
to ye admission of those brutish appetites
wch would over=run ye soul, level its superiour with its inferiour faculties: Confound
ye distinction of rational & sensitive, & in
a word, render ye beast so ravenous as to Eat
up ye man. yet thus it is in those sordid
Sins of intemperance & uncleaness, unless
perhaps they are so much worse yn bestial yt I wrong ye generality of ye beasts
or brutes in ye Comparison, it being only some few of them, ye very beasts of ye
beasts yt are guilty of any such Excesses;
for generally yr appetites do not transgress
ye reguler Ends of nature; & yt it is to
be Considered, how base, how degenerous
a descent it is for us to stoop, not only
below our own nature, but theirs; wt a solitude these vices reduce us too, yt not so
much as ye nobler sorts of beasts will
bear us Company; we must wander upon
ye mountains to Court a goat, we must rake
ye mire to find a swine before we can find
our selves any associates.

Out of all those deceitfull refuges, yr is none
more treacherous, & yet more Confidently &
universally resorted too, yn yt of repentance
in reversion, to Commence & no body knows
wn some moths or years hence, wn ye business
is dispatcht, yt lust satiated; or indeed to bear
ye same date (if not later) with ye last will
& testament (True repentance must
be universal, lasting, present and
undelayed; it, yt force & shall not depend
to particularis

Do we not often see a daring lust bid battel
to all ye artillery of heaven, meet God in his
loudest thunders & venture on Damnation
in its dreadfullest forme

prosperity is in it selfe an Emboldening
thing but wn backt by ye opinion yt it is
by Love to him yt is by God's love to him
yt ye prosper, it will grow into all insolence
till att Last it Even recoil in ye face of ye
Donor, & dare God by all those Enormous vi=
=ces, to wch it Enables mens. We must govern
our actions by God's Laws, & not his providence
for we find ye same Cause having at severall
times various Effects, & Different success.
It is Evident, yt victories are not so Entailed
upon ye justest causes, but yt they may be &
are often cut off, Either by ye guilt of ye
undertakers, or by some other secret Dis=
posal of ye Divine wisdom; but ye former is
so frequently ye obvious cause of it, yt we are
not often put to resort ye Latter.

men do so prodigiously Contaminate Divi=
=nity it self, as to make it ye sink for all
our puddles to run into; & prostitute yt
name, wch as ye Psalmist speaks, is great
wonderfull & holy, to all ye unholy purposes,
our passions, our interests, or our fancies
can suggest to us. Defamation is become one
of our main topicks of discourse, furnishes En=
tertainments to all Companies; ye present owe
yr Divertisement to ye absent, & many would
be drain'd quite dry, wr it not for ye reserve
wch like an Unexhaustible spring, still supplys
fresh matter for talk. it often happens yt
such a Consent between our spiritual
& secular Concerns, yt ye mischiefs yt
oppress ye one do reflect on ye other
one great Cause of our Contentions &
Disputes is pride

Idleneſs ye Cauſe of vain diſputes; &
our too buſie zeal ſpring from our
too great Idleneſs: tho yt ſeems to
ſound like a paradox, yet both rea-
ſon & Experience atteſt ye truth of it.

1. It is folly to waſt our own ſtocks, but
treachery to make away yt which is
Entruſted us by another.

2. Man is but a ſteward of all yt he poſſeſſeth
in ye world.

3. Every man is Entruſted with a talent
of one kind or other.

5. The bleſſed Angels in heaven have yr
ſeveral offices & Imployments as miniſtring
Spirits

6. The brute beaſts Imploy yr ſeveral powers &
faculties for ye End to which they were Created, ſo
yt if a man in honour would bid farwell
to his birth right, & become like ye beaſts
yt periſh, ye would become his tutors &
monitors to obey ye Divine Decree

7. yea ye very ſenceleſs & inanimate Crea-
tures perform all ye offices of yr natures
in an admirable & orderly manner

8. It is no great honour for a man to debaſe
himſelf beneath ye very loweſt of ye Creation
ſhall those whom God hath made a lit-
tle lower yn ye Angels, ſubdue & debaſe
yr natures beneath ye very loweſt
rank of Creatures; ye Certainly is
ſuch an abſurdity, as wants nothing to its
Confutation, but merely to be Conſidered

9. The Divils Themſelves are never Idle, but
always buſie towards mans deſtruction
we cannot let down our thots but one ſtep
lower, & yt is into ye bottomleſs pit, and
from thence ſure none will deſire to fetch
a precedent; yet if he did, even yt black
region could not afford it

10 Idleneſs cannot find a patron throughout ye
whole univerſe and

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1. The more talents we have received, ye great-
er improvement is Expected from us
2. God hath wisely assigned men to ye Variety of Callings
3. Gentleman are so far from having no a Calling,
yt they have obligations to many
The Duties yt Concern us as men & Xtians, are general-
4. ly forgotten as worn out of practice, and so worn
out of practice, yt they seem to be out of memory
5. There are several peculiar Imployments that
belong to gentlemen as such
Contentedness with our Estates is ye greatest
wealth & happiness of ye world
There is much more pleasure in spending
our time in ye Service of God yn in sin & vice
we all say, yt God is ye Centre of felicity: but he gives
himself ye lyes yt does not withal Confess yt ye Closer
acquaintance we have with him, ye nearer
approach we make to happiness
the Improvement of ye understanding in knowledge
& learning affords a great deal of pleasure
There is great pleasure & happiness to
those, who are & have been Instrument-
al to ye good of others, Especially of ye soul
for yr is no good Can bear proportion with
yt wch is done to ye soul, so Certainly to be
ye an agent in yt, must far transcend ye
pleasure of all other benefactors
The advice given by a gentleman Carries
more weight & reputation along with it
yn yt wch Comes from a Meaner person,
for most men being rather apt to Consider
who speaks, yn wt is spoken
The sins of great men receive a mighty
aggravation from ye number of
those yt are mis led by yr Example
There is a great pleasure in being in-
strumental to draw men off from
sin, & bring them to repentance
yt would not only be an additional of
joy to ye final account, but Even yr
present pleasure
yr is great happiness of Encouraging men
to virtue & piety, by setting a good
Example

A womans tongue should indeed
be like ye imaginary Musick of ye
Spheres, Sweet & Charming, but not
to be heard att a distance. Socrates
says. It is arrogance to speak all, & to be
willing to hear nothing

Speaking in publick has been in
all States interdicted women; the
Ancient Romans did not allow ym to
speak publickly, tho it wr in yr own
necessary defences: & so it was for=
bidden by St Paul in ye Xtian Church
womens Ears are Commonly fallen
into yr tongues as Zeno says to
a talkative youth: & ye Consequent
of talkativeness is revealing Se=
crets; this infirmity presumd so in=
cident to women, yt Aristotle is sd
to have made it one of ye three thin=
gs he so Commonly repented of, yt he
had Ever trusted a secret with a woman

An Oath sounds gratingly out of wt Ever
mouth, but out of a womans it hath such
an uncouth harshness, yt yr is nowise
on this side hell can be more amaz=
ingly odious. There is one feminine
weapon wch as it is always ready, so it
proves often troublesome, I mean ye tongue
tho in its Loudest Clamours Can natural
ly invade nothing but ye Ear, yet Even
yt is a molestation

The supreme feminine vertue is pi=
ety & devotion; piety in its utmost
Extent includes all Duty; more pro=
perly it means ye acts of adoration &
worship. The end of preaching is two fold
Either to teach us wt we know not, or
Excite us to practice wt we already know.

An old maid is now thot such a curse
as no poetic fury can exceed, look'd on
as ye most calamitous creature in nature
& I so far yield to ye opinion, as to con-
fess it so to those who are kept in yt
state against yr wills; but sure ye
original of yt misery is from ye desire
not ye restraint of marriage: let one
but suppress yt one, & ye other will never
be ye infelicity

Modesty In Virgins should appear In its high
est Elevation, & should come nyest to shamefac'd
ness: nothing is more nice & Delicate yn a maid
en vertue, wch ought not to be Exposed to
any of those malignant airs wch may blast and
corrupt it of wch God knows yr are too many
some yt blow from within, & others from without

The common Intercourse of Civility
is a debt to humanity, & yrfore mutual
visits may often be necessary; yet it
is better to be a prisoner att home yn
a stranger; formerly to have seen
a young maid rambling abroad without
her mother, or some other prudent person
would have lookt on her as a stray, and
thot it but a neighbourly office, to have
brot her home, whereas now it is a ra
rity to see 'em in any company graver
yn selves, & she yt goes with her pa
rent (unless as wild as her self) thinks
she does but walk abroad with her
Jailor

marriage is Gods ordinance, & should be
consider'd as such: & it may well be pre
sum'd one cause why so few matches are
happy, yt they are not built upon a right
foundation. some are upon wealth, some
upon beauty, too sandy bottoms God knows
to raise any lasting felicity on; whilest ver
tue & piety ye only solid basis for yt superstru
ture, are scarce ever consider'd

Every Disordered speech, (as it is a violation of Gods Law) Doth make war with heaven so Doth all Atheistical Discourse, wch strikes not only at his Authority but himself; att his very being: & if yt be those yt stretch out yr mouths against heaven; we are not to wonder if yy be more yt will shoot yr arrows, ~~[illegible]~~ Even bitter words, against ye best on Earth & so by Defaming anothers re=putation by false reports. so yt we accommodate Every little temporal interest, att ye Cost of our Eternal

our false accusations of others will return one upon our selves

Flattery is ye most fatal wound of ye tongue as it is dishonourable to ye agent so it is mischievous to ye patient. lying is its principle Ingredient. it was once ye Caracter given them, Even by ye Enemies, behold how they love one another, but God knows we may now be pointed out by a very differing mark, behold how they deceive & delude one another. for it is acted under ye disguise of friendship

nothing is so odious as a barefaced flatterer

yr is no vertue yt can subsist with flattery

Boasting of natural or acquired advan=tages is sacraledge. boasting of piety is a peculiar Extravagance, for yt is less owing to ourselves yn any natural Endowment

A boaster is a certain prey to flatterers

the last step of boasting is to brag of baseness & villany

let ye consideration of ye boasting and flattery, & its reprobate state, affright us from all steps towards it, yt God may not give us up to vile affections

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The Desire of happiness is ye first & most
universal Impression upon nature, so Ces=
= sential with it, yt nothing but ye dissolution
of ye whole frame can Extinguish it. But
ye Concurrence after after happiness is
not more universal, yn ye disagreement
about ye way. & one would think our
temporal happiness wr. as much a mistery
as our Eternal, to see yt variety of blind
pursuits, All made after it. One man thinks
tis seated on ye top pinnacle of honor, &
climbs till perhaps he falls head=long. Ano
= ther thinks it a mineral, yt must be digged
out of ye Earth & toils to lade himself with
thick Clay, & at last finds a grave, wr. he
sought his treasure. A third supposes it
consists in ye variety of pleasures, & wea
= ries himself in yt pursuit, wch only Cloies
& disappoints; thus do men Chase an Ima
= ginary good, till they meet with real Evils.
but Almighty God proposes a short and
Easy method for ye attaining happiness, yt
yt is to be Contented

Gods design in ye Creation, was not to receive
accession to his own happiness, but Commu
= nicate it to others. ye securing of ye hap
= piness to men is ye business of Xtian
religion; & these Xtian duties yt are to
Lead us to heaven, are our refreshme
= nts in our journey. Temporal Enjoyme
= nts are justly discarded by heathen philoso
= phy, which lodges happiness in ye prac
= tice of virtue; The Contented person
tho he has nothing, possesses all things.
Riches is not to increase possessions, but
to lessen Desires; without ye grace of
Contentment no fulness or affluence can
make happy——

outward goods are ye Earthy part & droſs of happineſs; Content is ye Spirit

All men are ſo much beyond yr merit provided for; yt it is a wonder any ſhould be Discontented

The Entertaining Irregular Deſires, makes our ſatisfaction Impoſſible: & yt is Equally repugnant to Intereſt & Duty, & alſo to our Eaſe

Ingratitude is the moſt Criminal Imputation which Can be fixed upon a man,

All Complaining is founded in this

That destitution is not ye ground of Discontent, is manifeſt, for yt they moſt repine, who have ye greatest affluence for ye poor man hath more real pleaſure yn ye rich.

There is not ſuch a purifier, ſuch a Cleanſer of ye ſoul as are afflictions, if we do not (like disorderly patients) frustrate yr Efficacy by ye Irregular managery of ourſelves under ym

The moſt generall & obvious advantage of affliction, is its awakening to repentance

It is of Exceeding great Importance to be taught, wt is ye sin yt God has a Controversy with us for.

afflictions benefit us by weaning us from ye world

O how Dreadfull Death is to a man yt is att reſt in his poſſeſsions, yt hath abundance of all things & hath nothing to vex him.

This vouchsafement is ſo much ye greater in yt ye love of ye world was a violation of ye baptismal vow.

Tis obſervable thoſe things are ſoonest generally taken away wch men are moſt fond off; & thoſe are generally ye moſt hurtfull things afflition have a farther advantage, yt they are a mark of adoption: On ye account pious men have ſtill lookt upon proſperity with fear & jealouſie. Afflictions incite Compaſſion. Afflictions improve devotion. Afflictions improve Xtian graces, as faith, hope, patience, & our Xtian ſufferance & fortitude. Afflictions teach to be thankfull both for paſt benefits, & even incumbent preſſures. Secular misfortunes have been ye paſſage to ſucceeding felicities. Joſeph is an inſtance of this. The afflictions wt they can be they in ſome reſpect or other are deſign'd for good. No man can think reaſonably yt he is more unhappy yn his neighbour. Other mens equal ſhare in Calamity is not only a poſſibility, but often a viſible Certainty. The remarkably unhappy are the leſs number of men; but it is for little things moſt men complain.

Contentment is ye riches of nature, as oppoſed to thoſe of fortune & opinion.

It was ye utmoſt inſtance of profligate ſenſuality to murmur for leeks & onions as ye Iſraelites in ye wilderneſs did. Tis a criminal niceneſs not to be willing to foll ye Captain of our ſalvation: He is of a degenerous ſpirit, whom ye Example of his ſuperior will not animate. Plutarch tells us yt Cato marching thro ye deſerts, was ſo diſtreſt for water, yt a ſmall quantity was brot to him in a helmet as a great prize, wch he refuſing becauſe he could not help his ſoldiers to ye like, they wr ſo tranſported with yt generoſity, yt it extinguiſht ye ſenſe of yr thirſt, & they wr aſhamed to complain of wt yr leader voluntarily endured for yr ſakes

The knowledge of God is to be owed to ye discoveries he makes. ye perfection of thy nature & ye imperfection of ours, Doth set us att too great a distance to have any Clear perception of yee

The first Intimation yt man had of a Deity was by Infusion att mans Creation; this light being Eclipst by Adams fall, was supplied by revelation, wch recapitulates into ye great mystery of Godliness, God manifest In ye flesh.

The Contempt of ye holy Scriptures is Defiance to almighty God, & most unpardonable In Xtians; the undervaluing of ye holy book is ye most universal Cause of ye Depravation of manners. Humane Oratory Cannot hope to succeed wh. Divine has fail'd

Human kindness bears no proportion to ye divine; whether we Consider our souls or bodies, our Creation or redemption as in Isaiah 49.15. And, it is very hard if such obligations Cannot rescue his word from Contempt.. We pay a respect to a friends discourse, tho weak & irrational, which Cannot happen in God.. Human wisdom Can attract Scholars & admirers, which has no value if Compar'd with Gods 'Tis Impious folly to Idolize human wisdom & Despise divine. We must be very Inexcusable, if so many motives Combin'd Cannot prevail with us

That ye Bible is ye word of God, is Evinc'd by several ways of proof. Such as are to be Expected in matters of fact, wch Can only be proved by testimony, which attestation ye Scripture has with great advantage, particularly ye Law of Moses & ye prophetical writings who have a great Confirmation, Even by ye ~~Confirmation~~ fullfillment of ye prophets prophesys

The Jews of ye present age are a further Evidence. The new testament is asserted first by Miracles, wch are above ye pretences of Impostors, & ye witnesses of Christ & ye Apostles' Miracles wr Credible

The success of ye Apostles preaching is a farther Evidence, wch shews yt yr was more yn man in it. Religion, yt yr might be no place for suspicion is attested by heathen as well as Jewish or Xtian writers

The penmen of ye new testament wr such who Could not be mistaken in wt they wrote

No possible way of revelation would gain better Credit, yn those afforded already no not a voice from heaven; neither one rising from ye Dead

Tis wisdom not to Despise small things, Especially wn God & our Souls are Concern'd

No man is perfectly wicked att first

The Earliest Caution Is ye best

The ~~[illegible]~~ promises of Scripture are not to be attained but by ye observations of its precepts

Distinction is to be made between temporal or temporary precepts & perpetual

Some parts of Scripture require more of our study than others

Moral honesty is to be first attended to & Secured

The thoughts of ye world are first to be laid aside before we take up ye Scriptures, herein twill be Conducive to reflect apart on Doctrinals & precepts & to take in ye assistance of Expositors

That ye life of man is to be Esteemed
by its Usefullness & Serviceablenss
in ye world

Happiness is ye State of a perfect
being in ye unmixed, uninterrupted
& Eternal Enjoyment of ye most
perfect pleasure: such I Conceive
to be ye happiness of God himself

The desire of happiness is ye first,
most powerfull & most universal
principle of humane actions
all Laws both divine & humane
proposing our happiness as ye sole
& sufficient motive to our obedience

Cicero preferrid one Day Spent ac=
=cording to ye precepts of vertue, be=
=fore a sinfull Immortality

25 Nero, yt Cruel wretch, whose Conscience
was no less a plague to him yn he to Rome

30 It is a great absurdity to Confound or Equal
vertue & vice, for he yt banishes hap=
=piness out of ye world, dos at ye same
time banish good & Evil out of it too.
for he yt has a greater share of
good yn evil, is a happy man,

33 The Contentment of one is an Evi=
=dent proof of Gods bounty & goodness;
whose provision doth far Exceed the
necessities of his Creatures

Evil hath so much Venom & Malig=
=nity in it, yt a little Evil Contributes
more to our misery yn a great deal
of good Can to our happiness

41. Our English proverbs, yt fools have
ye fortune, imply no more yn yt
ye prosperity of fools is to be impu=
=ted to ye fortune, but ye prosperity

of wise men to yt merit; yt success
17 doth Commonly wait upon vertue &
wisdom, & nothing but an Extraordina
-ry Chance Can turn it upon ye fool or
sinner: ye different state or Conditions
of men, is to be imputed to ye vertues
of some, & ye vices of others.. He yt
2 leaves a man at liberty leaves him in a
Capacity of happiness; it being hardly possible
to conceive, yt man should be free in his
Choice of good & evil & yet necessarily or
unavoidably miserable.. altho' God publish
-ed no revealed law to ye Gentiles from
62 heaven; yet even to them God left not him
self without a witness; ye heathen wr never
destitute of so much light as might have
Conducted them to God, & yt happiness he design'd
them, for ye book of nature & providence
was ever open to them, & yt did in most
legible Caracters assert ye being of one su
-preme God & instruct them in ye know
-ledge of his power & goodness

93 Tis Vertue yt Constitutes a man a subject
of ye heavenly Kingdom, & a favourite
110 of God. The measures of Consistency is ye
necessities of ~~Fate~~ nature, not ye Extravagancies
of fancy

191 Suffering through all ye progress & stages
of Evil, even to ye last, yt is, death it self
was a Common, nay, almost an universal duty
in ye beginning of Xtianity; being indispen
-sably necessary to ye propagation of ye
gospel: but blessed be God ye obligation
of yt duty has long ago Ceased

(101) If men wr not very ingenious in framing [illegible]
[illegible] of ye folly & in ye Contrivance & pursuit
of evil, it would seem very strange yt ye
gospel wch was design'd to be ye great Instrum
-ent of our happiness should be [illegible]
[illegible] our Endeavours after it

that ye Gospel, whose great End is to fill our
minds with joy, peace, & hope, should be traduc'd
as an Enemy to our pleasure

'92 That ye resurrection & Eternal life are
unquestionable truths, & yt he who believes
them as firmly as Confessors & Martyrs did,
may like them be happy, though a thousand
seas of Calamities & troubles should break
in upon them

205 Many are ye particular Causes of hu=
mane misery; but ye may all be reduc'd
to ye universal [illegible] alone, Namely
if we do not live conformable to our
reason.

257 The first virtue y Conceive a
Child Capable of is obedience, & yt is
indeed ye foundation of all vertue

7: Tis with Life as it is with all other
Blessings, ye right use of it is our
happiness, ye abuse of it our misery:

20 Happy yerefore is yt life wch reason
is ye Soveraign arbitrator of all our
actions, & wt ye Imagination & passi=
ons, all ye powers of ye soul, are
yet servants & instruments of reason

?7) Wisdom uttereth her voice [illegible]
it, & in ye meetings of ye [illegible]
yt ye service of religion ye high way
is ye only [illegible] & [illegible]
& would be ye enjoyment in ye [illegible] of
merit

The traders attendance on his Calling
must not discharge him from his atten=
dance on religion; tis true, tis Com=
monly said, & generally admitted, yt ye
duty of every ones particular Calling is
a part of religion. tis fit yt [illegible]
put you in mind yt duty of [illegible] have.

not in [illegible] any direct or immediate tendency, Either to ye Improvement of reason or ye production of vertue; they minister to ye necessities of ye world, not ye glories of another; nor are yt so much ye works of a rational & spiritual as of a mortal & indigent being, tis ye riches of ye mind make men great & happy; ye industry in religion can ~~will~~ never be Either —

I have never yet observed any man so over
93 charg'd with business, as not to find time for pleasure, wch he has pretended as he could find none for religion in a word ye neglect of religion is of no Excuse; but only because your fu- but present happiness depends upon it

60 while you pursue ye world, forget not yt. it is a Heaven & while you make provision for time provide too for Eternity: Let your Posting your accompts with men, put you in mind of Clearing your accompts with God

Man is yet a mixt & Compound being till he becomes all spirit, Let be as that:
96 he is yet a Citizen of ye world, tho' he be destined for another: Let him not forget yt ye are vertues becoming him as such

124 I am sure our time is better spent in Labouring to Entertain, yn to prevent Death

126 you should lay in a stock of sprightly generous pleasures, wch may be Early ready att hand to Entertain you when youth & Strength are past

128 after all, I cannot but think 'tis Infinitely more more Eligible to be ye father of many good works, yn of many Children; 'tis better a philosophicall friend or two, than a numerous offspring; & to spend my time rather in Cultivating my mind, yn in entangling my life with Cares for those who often will take none for themselves

157 He never dies too soon, who dies ripe & perfect, & fit for heaven

158 The notion of Life is ye right use of all our powers & faculties, ye rational Exercise, & ye wise employment of our whole nature

160 He would never think Life too short who wt ripe for death; he would never Complain of Life wt uncertain who wt always ready to Die

163 Tully saith, yt one virtuous day was to be preferred before a sinfull immortality

166 The way to Improve life is to begin to live betimes; or att Least, if your years be far spent, to begin to live Immediately, wch is all we can do.

170 Sudden & Early deaths ought to Convince us on ye uncertain ground you stand; the Sythe of Death stays not always till ye Harvest be ripe.

172 Some think yt religion do not look very gracefull in young years

174 all ye repugnance you find in your selves, for your desiring to have your selves Consistently to wish no religion, are founded in two suppositions; of wch ye one is false, ye other is despised; ye false one is, yt sin is a state of pleasure; ye true, yt sin is a state of uneasiness

177 How a novice in sin, is awed by modesty, held in by scruples, & discouraged by regret & remorse; but ye veteran sinner is carried away by a torrent of debauched affections, & repeats his follies with a relentless Confidence & an authority yt brooks no opposition

A Common Place book § 10

1010 We must avoid Idleness. Sloth is the
rust of time, Sleep is an image of
death & Sloth is an image of Sleep.
If I cannot leave ye world, I will not
trouble it

2 Conversion begins, Perfection consumm-
ates ye habit of righteousness: In ye
one religion is, as it were, in its infan-
cy in ye other, in its strength & manhood
So yt perfection, in short, is nothing else
but a rise at settled habit of true holi-
ness: habit in general is ye second
nature in a man

7. A perfect hatred of Evil is a necessary
consequence of ye love of God.

13. A vigour or fervency in ye Service of
God, is no miraculous gift, no Extraor-
dinary prerogative of [illegible], no
favourite of heaven, some peculiar
& unseparable property, but ye natural
= habit of holiness, & of a well Confirm-

32 Faith, tho it be true, is not presently sav-
= ing or justifying till it have subdued ye will
& captivated ye heart

33 'Tis one thing for God to justify us, i.e. to par-
= don our sins, & account us righteous, &
his children; & another for us to know,
or be assured yt he does so. And when ye
man is sanctified throughout in Spirit
Soul & body, [illegible] he is certainly justified,
[illegible] till then

37 The Comfort of a Xtian does not result
immediately from God's justifying him
but from his knowing yt he does so

40 If ye [illegible] of religion be [illegible] trouble-
some [illegible] from
hence [illegible] no perfect

67 wt pleasure, wt triumph is yt wch
is Equal to yt of ye perfect man
wn he glories in God, & maketh his
boast of him all day long

67. It is commonly sd yt vertue is its
own reward

68 no man attains to ye habit of vertue
& pleasure but by degrees

84 wn ye conviction is full, ye imagi-
nation lively & ye passions tender,
it is more easy to gain perfection
yn to preserve it.

108 many Expect pleasure wn yy have
no right to it, yy would reap be-
fore vertue be grown up and
ripen'd; & being more intent upon
ye fruit of Duty yn attend upon
of it, yy are frequently ye discharge
[illegible] & discouraged disappoi-

111 all vertues have a mutual connexion &
dependance upon one another; yrfore wt
ever promotes any one, promotes all

113 Meditation is ye first things necessary
to gain spiritual [illegible] 2. Prayer is ye next
means to be used. great is ye power of
prayer in procuring divine strength to
fortitude; whether we Consider its preva-
lence upon God, or its natural influence
upon our selves

114 The Lords supper is an holy rite, wonder-
fully adapted to raise Excellent passions;
[illegible]
[illegible]
[illegible]

143 Men generally seem to have as great
a fondness for yᵉ world, as yy Could hᵛᵉ if
no other

146 Illumination is yᵉ perfection of yᵉ under-
standing, liberty of yᵉ will, & Zeal of yᵉ
affections

279 That we be very Carefull not to
Mistake Contracted, for naturall
Corruption: Our Original deprava-
tion, as it [illegible] it will, is very betimes
improv'd by false principles &
wicked Customs

322 There is great affinity between Venial
& original Sin

324 Sins yᵗ are occasioned by Surprize &
Inadvertency will not prove destru-
ctive, if yᵉ Inadvertency it self be
in a manner Innocent

349 Mens actions are yᵉ plainest In-
dications of yʳ affections

403 That yʳ is an Inseparable union & Con-
nexion, between all Christian virtues, if
he yᵗ wants any, must be Concluded
to have none

404 And yᵉ result of all this Seems to
be plainly this, yᵗ yᵉ whole Chain of
graces is Dissolved & Lost, if yʳ be but
one link wanting

398 I take Zeal to be Love, In the ut-
=most Elevation & vivacity yᵗ it
is Capable off

409 The three Heroick Vertues of yᵉ
gospel are faith, love, humility
but I comprehend hope under faith

414 Sᵗ Austin resolves, plenissima Chari-
=tas, quamdiu hic homo vivit, in nemine
est: i.e. an absolute plenitude of Charity is
in no mortal upon Earth

414 virtue is ye perfection of human
life, as it is action, & ye perfection of
vertues: & zeal is yt principle
of action, wch is required in a saint of God

429 The holiness of Gods Children &
servants, is a demonstration of ye
holiness of God himself; & yt in this
consists ye very lustre of divine
glory. holiness is ye flower of all
his attributes; ye most perfect
because ye most Comprehensive

431 Virtue is ye perfection of reason,
& zeal of virtue

The more perfect a man is, ye
more humble he must be: ye
clearer again, & ye more assured
hope he has of heaven, ye more
unconcerned he must be for all
those things wch ye world pays res=
pect & honour too, ye more he must
be above ym

446 The beginning of vertue is ye most
difficult part of it: ye nearer we
approach to perfection, ye easier, as
well as pleasanter, is religion
the avoiding ye difficulties of religion,
does but plunge us into worse

449 Perfect religion is full of plea=
sure & religion is unpleasant before

450 Tho ye pleasures of ye world be more
tempting yn those of religion,
tis because our faith is weak, our
love imperfect, [illegible] our
steady [illegible] our life un=

Of Common Place Book (8n

Upon ye Existence of God, Out of the 14 Psalm att ye first verse

1 The thots of ye heart are in ye nature known to God, tho not to man. he Cannot rase out ye thots of a Deity, tho he Endeavours to blot those Caracters of God In his soul

2 There is a 3 fold denyal of God. 1. Quoad Existentiam. 2. Quoad providentiam. 3 Quoad naturam. those yt deny ye providence of God do In Effect deny ye being of a God; for yy strip him of yt wisdom, goodness, tenderness, mercy, Justice, righteousness, wch are ye glory of ye deity. Atheism absolute is not in all mens judgements, but practicall is in all mens actions Rom: 1.

Doc:1 'Tis a great folly to deny or doubt of ye Existence or being of God. Or, an Atheist is a great fool.

3. tho' we Cannot know God perfectly, yet he is so much In ye light yt we Cannot be totally Ignorant of him. 'tis as Easie to understand yt he is, by reason, as it is Difficult to know wt he is. The Apostles spent but a little time In urging ye being of a God, for it was granted all over ye world; they yn run from one God to many, but our age is running from one God to none att all

h: 1. Doth not ye growth of Atheism among us render this ~~truth~~ necessary

h: 2. The Existence of God is ye foundation of all religion

h: 3. 'Tis fit, we should know why we believe. 'tis as much to say yr is no God, wn we know not why we believe yt yr is, & would not Consider ye arguments for his Existence

h: 4. It is necessary to depress yt secret Atheism wch is in ye heart of every one by nature.

D: 4. yt ye folly of Atheism is Evidenced by ye light of reason. The book of ye Creatures is legible In declaring ye being of a God, as well as ye Scriptures are In declaring ye nature of God. Faith Indeed is properly of things above reason, purely depending upon revelation. we are often In Scripture sent to take a prospect of ye Creatures for ye discovery of God. as in Job 12. 7. 8. 9. 10. Truth in wt it appears [illegible] doth never Contradict it self

98 P { A Common Place &c
P: 6.

P: 1. no nation is Exempt from owning a supream being
P: 2. nor doth ye Idolatry & multiplicity of Gods in ye ⊙
weaken, but Confirm ye universal Consent of his being
P: 3. whatsoever disputes yt have been in ye ⊙, ye of ye Existence
P: 4 of God was never ye subject of Contention
P: 4 This universal Consent is not prejudiced by some
few dissenters. history do not reckon twen-
P: 4. ty profest Atheists in all ages in ye
Compass of ye whole world. & we have not
ye name of any one absolute Atheist upon
record in Scripture. wt is ye general dic-
tate of nature is a Certain truth. Tis im-
× Cice- possible, yt natures Can naturally & univer-
=ro. sally lie. × A generall Consent of all nati-
ons is to be Esteemed as a law of nature
P: 9: As Adam so all his posterity are desirous to
hide themselves from God upon ye Commission of sin
P: 3. This notion of a God is natural & Innate
P: 14 The object of fear is before ye act of fear; yt
Could not be an act of fear Exercised about ye
Deity, till it was believed to be Existent.
P: 16 Tis Evident a man may as well doubt whether yr
be a sun wn he sees his beams guilding ye
Earth, as doubt whither yt be a God wn he sees
his works spread in ye world. Job. 31. 26. 27
P: 26 All things in ye world one way or other Center
in an usefullness for man, some to feed him,
some to Clothe him, some to Delight him,
others to Instruct him, some to Exercise his
wit, & some his strength
P: 29 Tis a folly to deny yt wch a mans own nature wit-
=nesseth to him. he yt is Ignorant of ye Exis-
tence of a God, must be possessed with so much
folly, as to be Ignorant of his own make & frame
P: 32 As a mans nature witnesseth a God
in ye structures of his body, so also
in ye nature of his soul.
as one saith × yt seems to be no more
*~~[illegible]~~ difference between ye soul & an angel,
More yn between a sword in a scabbard &
wn it is out of ye scabbard
nothing is more quick in ye whole Course of
nature yn ye soul of a man

A Common Place Book (87)

P:

36 The accusations of Conscience evidence ye Omniscience & holiness of God; ye terrors of Conscience ye justice of God; ye approbations of Conscience ye goodness of God; all ye order in ye world owes it self next to ye providence of God to Conscience; without it ye world would be a Golgotha. There could be no Conscience if yr wr no God, & man could not be a rational Creature, if yr wr no Conscience.

40 If you take away ye Existence of a God you take away Conscience, & also by all measures & rules of good & evil, nothing but evil deserves to censure, & nothing would be evil, if yr wr no God, ye rector of ye world against whom evil is properly committed.

44 The belief of a God must necessarily precede ye belief of any revelation; ye latter cannot take place without ye former as yt foundation. Moses begins with ye doctrine of Creation, before he treats of ye promise of redemption. Paul preached God as Creator to a university, before he preached Christ as mediator. We ought to study God in ye Creatures as well as in ye Scriptures.

Doc: 2. 47. Practical Atheism is natural to a man in his depraved state. Tis against nature as it was constituted by God, but natural as nature is depraved by man. The absolute disowning of ye being of a God is not natural to man but ye contrary is natural; but an inconsideration of God, or misrepresentation of his nature, is natural to man as corrupt. Atheism is very frequent in ye hearts & lives of men; men may have Atheistical with Atheistical heads. In some sense all unbelievers may be termed Atheists; for rejecting ye mediator appointed by God, yy reject yt God who appointed him. but yt is beyond ye intended scope; ye [illegible]ral Atheism being ye only subject to be dealt [illegible]

44 The Effects of ye Atheism are not in all Ex-
ternally of an Equall size: yet in ye fundamen-
tals & radicals of it, yr is not a hairs diffe-
rence between ye best & ye worst man yt
Ever traversed ye world. the distinction is laid
Either in Common grace, bounding & suppre-
ssing it; or in Special grace killing & suppre-
ssing it in ~~quit~~ Con:

Pro: 1 P: 59 Actions are a greater discovery of a
principle yn words. ye frame of a
heart must be measured, rather by wt men
Do, yn by wt yy say. mens practices are ye
best Indexes of yr principles. A practical
denial of God is worse yn a verbal, because
deeds have usually more of deliberation;
words may be ye fruit of a passion, but a set
of Evil actions are ye fruit & Evidence of a
predominant Evil principle in ye heart
Titus.1.16. the principle must be of ye same
kind with ye actions; If ye actions be Atheistical,
ye principal of ym can be no better.

Pro: 2. All sin is found in a secret Atheism.
P: 60. Titus. 3. 3. He yt makes no Conscience of sin has no
regard to ye honour, & consequently none to ye
being of a God. Gen: 20. 11. Pro: 16. 6.

Pro: 3. Sin implies yt God is unworthy of a being.
Every sin is a kind of cursing God in ye heart;
*Job. 1. 5. & aims at ye destruction of ye being of God;
not actually, but virtually; not in ye intention
of Every sinner, but in ye nature of Every sin.*
P: 4. Every sin in its own nature would render God
a foolish, ~~afect~~ & impure being.

Pro: 5. Sin in its own nature Endeavours to render
God ye most miserable being.
P: 62. ye will of no Creature is so much Contra-
dicted, as ye will of God is by Devils & men

Pro: 6. Men sometimes in some Circumstances do wish
ye not being of a God. Under ye rank of wishers do fall
h: 1. Terrified Consciences, yt see nothing but mat-
ter of fear round about. Psalm. 14. 12.
h: 2 Debauched persons are not without such wis-
P: 83. hes sometimes. they desire as little ye Continu-
ance of his being as yy desire ye knowledge of his ways

h: 3. Under this rank fall those, who perform exter-
nall duties only out of a principle of slavish fear
The spirit of adoption makes men act towards God
as a father, ye spirit of bondage only eyes him as a
p 4. judge. wn we apprehend a thing hurtfull to us, we
define so much evil to it, as may render it uncapable
of doing us ye hurt we fear. As we wish ye preser-
vation of wt we love or hope for; so we are natu-
rally apt to wish ye not being of yt whence we fear som
hurt or trouble. We must not understand ye as if
any man did formally wish ye destruction of God, as God.
God in himself is an infinite mirror of goodness &
ravishing loveliness. but as he is clothed with some
perfections wch he apprehends as injurious to him; as
his holiness in forbidding sin, his justice in punishing sin.
grace moves to God upon a sence of duty; but cor-
p. 66. rupt nature upon a sense of interest. The fear
of divine wrath makes many a sinner turn his
back upon his sin, & ye love of his ruling
lust makes him turn his back upon his Lord
but if God be pleased in his patience, to give
Amos them a respite, to take off ye chains wherewith he
4. 6. to seemed to be binding them for destruction, &
ver: 11. receive yr strength, yy are more earnest in
yr sins, yn yy wr in yr promises of a reforma-
tion; as if yy had got ye mastery of God, & had
outwitted him

h: 2. man naturally owns any other rule rather yn
p. 67. ye word prescribing. ye law of God orders one
thing, ye heart of a man desires another
p: 68 Devils being ye real object of ye pagan
1 Cor: worship, tho not formally intended by ye
10.20.21. worshipper; tho in some parts of ye Indies
ye direct & peculiar worship is to ye Devil
yt he might not hurt them
p: 72 Many, if not most actions, materially good
in ye world, are done more because yy
are agreeable to self, yn as yy are honou-
rable to God. 1 Thess: 2. 13.: so ye will of God
may be performed, not as his will, but as it
may gratifie some selfish consideration
he yt doth ye will of God, not out of conscience
of yt will, but because it is agreable to
himself, casts down ye will of God, & sets his
own will in ye place of it

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P.

76 Tis impossible since ye depraved nature of man
& ye various Interests, & passions In ye world
yt infinite power & wisdom Can act righteously
for ye god of ye universe, but he will Strike
some Corrupt Interest or other upon ye Earth:
Tis impossible for ye just orders of God to please
ye same person many weeks, scarce many days together
or scarce many minutes; God must Cease to be
God or to be a holy God, if he should manage
ye Concerns of ye world according to ye fancies
Sec: of men: We are apt to Envy ye gifts &
F. C. prosperities of others. Envy hath a deep
Jonah tincture of practical Atheism, & is a
to: 2. cause of Atheism. This sin is an imita:
[illegible] tion of ye Devil, whose first sin upon Earth
p. 6 was Envy, as his first sin In heaven was
pride.

1. There is a threefold self love. 1. was
natural & ys self love is not only
2. Commendable but necessary. 2. Carnal
P: 80 self love, wn a man loves himself above
God, In opposition to God, with a Contempt
3. of God. 3. A gracious self love: wn we
love our selves for higher Ends yn ye
P: 81 nature of a Creature, as a Creature
dictates, viz. In subserviency to ye Glory
of God. The first is from nature, ye
2d is from sin, ye 3d is from grace.
The first is Implanted by Creation, ye
second ye fruit of Corruption, ye 3d is by
P: 86 ye powerfull operation of grace
L: 2. man would make any thing his End &
happiness rather yn God. An End is so
necessary In all our actions, yt he de-
serves not ye name of a rational Crea:
ture, yt proposes not one to himself
L: 1 we love God, because of some self pleasing
L: 2 benefits distributed by him.
we abstain from some sins, not because yy
P. 90. offend God, but because yy are against ye
interest of some other beloved Corruption,
or what to something men hunt after in ye

h:3 we perform duties meerly for a selfish In-
terest. making our selves ye End of reli-
gious actions, paying a homage to ourselves while
we pretend to render it to God. Zach: 7. 5.
102. Nothing Can turn ye tide of nature, but
a power above nature. God took away a
sanctifying Spirit from man, as a penalty
for ye first sin; who can regain it but
by his will & pleasure? who Can restore
it but he yt removd it?
h: 7. We may here see ye reason why there Can
be no justification by ye best & strongest
works of nature.
p:103. Is ye heart wch in he has stampt his Image
reserved for his residence? Is not ye
world more affected yn ye Creator of ye
world; as tho yt Could Contribute to us a
greater happiness yn ye Author of it.
Are we yet free from ye Sort of Idola-
Tis as Impossible to have two Gods att
one time in one heart, as to have two
kings att one time in full power in
one Kingdom.
p:105. To Contemn God one moment is more
base, yn if all Creatures wr Contemn-
ed by us for ever; because ye Excellen-
cy of Creatures is to God like yt of a
drop to ye Ocean. The devil is more
Excusable in his present state of acting
yn man is in his present refusing
God for his rule & End. The devil sinned
against God & Experienceth upon him a vin-
Gen: dictive Justice: but we abuse a God yt loads
18. us with his daily mercies. God Cannot
25. do us wrong, because he Cannot be unjust.
p:107. Infinite goodness Can no more Injure man
yn it Can dishonour it self. we use
him as if he intended us ye greatest [illegible]
wn ye revelation is Despised, [illegible]
will be of little Esteem. [illegible]
from being ye rule, till yy turned off [illegible]
from being ye [illegible]

God must needs be cast off from being an End, wn Scripture is rejected from being a Rule. Atheism in Conversat=on proceeds to atheism in affection, & yt will Endeavour to sink into atheism in opinion & judgment.

John 4. 24. God is a Spirit &c:

P: 111 The nature of God is ye foundation of worship, & the will of God is ye rule of worship; ye matter [illegible] performed according to ye will of God [illegible]. The Evangelical service now required of God [illegible] was ye Tabernacle of ye [illegible] a shadow & figure, [illegible] ye body & truth; spirit, says some, is here opposed to ye legal Ceremonies; truth to hypocritical [illegible]

P: 1. God is a pure Spiritual being

P: 4. The worship due from ye Creature to God, must be agreeable to ye nature of God, & purely spiritual

P: 3. The Evangelical state is suited to ye nature of God

P: 1. God is a pure Spiritual Being

P: 1. Spirit is taken various ways in Scripture

P: 2. When we say God is a Spirit, tis to be understood by way of negation

P: 113. This way of negation is more easie; we better understand God by wt he is not, yn by wt he is; & most of our knowledge of God is by yt way

P: 2. God is a Spirit

Some among ye Heathen imagined God to have a body; some that him to have a body of air, some a heavenly body, some a humane body; & many [illegible] ascribe bodies to yr Gods; but [illegible] without [illegible], without [illegible] corruption

A Common Place Book } 13.

l. If God w.t not a spirit, he could not be
h: 1. a Creator.
h: 2. If God w.t not a pure spirit he could not be
h: 3. If God had a body as we have, he would
be invisible. Every material thing
j: 11. 2. is not visible: the light is a body yet invisi-
ble, but it is sensible: but every body
[illegible] the man [illegible] like to bodies is visible
If God w.t not a spirit, he could not be infinite
n: 4. If God w.t not a spirit, he could not be an independent being
h: 5. If God w.t not a spirit he w.t not be
h 6. immutable & unchangeable. His immuta-
h 11. bility depends upon his simplicity
h: 7. If God w.t not a pure spirit, he could not
be omnipresent. If God w.t not a spirit he could not be the most perfect
h: 8. It is worth consideration, whither the
Ex: reviling God by the members of an hu-
man body is so much figuratively
to be understood as with respect to
the incarnation of our saviour, who
to assume the human nature take the
j: 13. members of an human body.
An: In regard of God it is to be understood
figuratively, but in regard of Christ it is
literally, to whom it is applied Math: 13. 3?.
100. There is a greater similitude between
man & brutes in the regard of bodies than
can be between God & the highest of
spirits, in the rank of spirits
ufs 1. If God be a pure spiritual being, then
man is not the image of God according to
his external bodily form & figures
If God be a pure spirit, then
ufs 2. it is most abominable to frame any image or
picture of God. consider
h: 1. It is impossible to [illegible] any image of God
h: 2. To make any corporeal representation of God
is unworthy of God
h: 3. yet this is natural to man —>

C: 4. To represent God by a Corporeal Image
P: 128. & to worship him so & by an Image,
is Idolatry. tho we cannot comprehend
God as he is, we must be carefull not
to fancy him to be w^t he is not

C: 4 If God be a pure Spirit, no Corporeal
thing can resemble him.

. 5 If God be a Spirit, he is active & Communicative

. 6 God being a Spirit is [illegible]

. 7 If God be a Spirit, we see how w^e can
converse with him by our Spirit

C: 8 If God be a Spirit, he can only be y^e
true satisfaction of our Spirits

. 9 If God be a Spirit we should take heed
[illegible] mistake of y^t wch in we [illegible] to God

. 10 Let us take heed of these sins w^{ch}
P. 128 are Spiritual

Dan. 2 [illegible] worship due from us to God ought
to be spiritual & spiritually [illegible]
P: 129. we must not only a bodily [illegible], but an
Elevated Soul; not only a bended knee, but
a broken heart, not only a supplicating
tongue, but a groaning Spirit; not only a
ready Ear for ye w^d, but a receiving
heart

No: 1. The right Exercise of worship is founded
upon & rises from ye spirituality of God

No: 2. This spiritual worship of God is manifest
by ye light of nature, to be due to him.

C: 1. [illegible] ye outward means or manner of y^t
worship wch would be acceptable to God
was not known by ye light of nature,

P: 131. Tho' Adam in innocency [illegible] God
to be worshipped; yet by nature he did not
know [illegible] outward [illegible] he was to pay
solemnly to be [illegible] in it [illegible]
[illegible] another

P:135. Both in Judgmt. whole Law of nature, as it is ye foundation of religion, was Cleaner next next to ye being a spirit, that ye manner of worshipping him with ye mind & spirit. By ye same dictate of reason yt a man knowing himself to be a Creature, he knows himself to have a Creator. & The light of nature is ye light of God; ye light of nature being unchangeable, wt was dictated by it, was always & will always be required by God

136 If ye spirit be absent from God tho ye body is kneeling, we present a dead sacrifice; 'tis morally dead in ye duty, tho it be naturally alive in ye posture of action.

h: 5. The Ceremonial law was abolisht to promote ye spirituality of divine worship

* heb: 9:10. = 7:16 This legal service is called flesh in scripture in opposition to ye gospel wch is called spirit. h:2. The legal Ceremonies were not a fit means to bring ye heart into a spiritual frame; they being carnal could not have an Efficacy to purifie ye

P:136. conscience of ye observer, & work spiritual effects.

h: 3. In ye very nature rather hindered ye furtherance of spiritual worship

h: 4 Upon these accounts God never yt we read testified himself well pleased with ye kind of worship, he was not displeased with them as yy were his own institution, nor was he offended with the

137. present observance of them. for since he had commanded them, it was ye duty to perform them, & a sin to

Isaiah 1:10 = 66.3. neglect them: but he was displeased with them as yy were practised by them with shells of morality carnal in ye practises, as ye Ceremonies were carnally carnal in yr substance.

h: 6. And therefore God never intended yt sort of worship to be durable & lead of [illegible] ye Change of it for one more spiritual

h: 6. The service & worship ye Gospel settles, is spiritual, & ye performance of it more spiritual

h: 7. And ye worship of God with our bodies is not to be rejected upon ye account of God requiring a spiritual worship

P:140 Since breakfast by laying together in God in one place; for is devotion inflamed by ye union

heb: 10 24. of many hearts, & by a joint presence affections are made lively, spirits more raised in publick yn private; for will God [illegible] his own ordinance

Prop: wt is Spiritual worship. In general
a the whole Spirit is to be employed
2: 1. Spiritual worship is a worship from a
J: 4.23 Spiritual nature. As no natural action
can be performed without life in ye root or
Eph: 2. heart, so no Spiritual act without Christ
10. in ye Soul: our being in Christ, is as necessary
Col: 3. to every Spiritual act, as ye union of our soul
4. with our body, is necessary to natural action.
Gal: 2. 20. how can we perform Spiritual acts, without
a Spiritual principle.

2: 2. Spiritual worship is done by ye influence, &
Rom: with ye assistance of ye Spirit of God
8.13. we cannot mortifie a lust without ye Spirit
nor quicken a service without ye Spirit
4: 3. Spiritual worship is done with sincerity
: 6 Spiritual worship is performed with an
unitedness of heart
: 10. Spiritual worship is performed with a
Spiritual activity & sensibleness of God
: 6. Spiritual worship is performed with acting
Spiritual habits
2: 1. Faith must be acted in worship
2: 2. Love must be acted to render a worship Spiritual
Prop 3. Why a Spiritual worship is due to God
Mal: 1 The best we have is to be presented to God in
2: 1 worship. Since God is ye most excellent
J: 4.24 being, he is to be served by us with the most
excellent thing we have, & with ye
Mal: choicest veneration. we must render
1.13.14. ye highest we are able to offer, ye best
of our affections, ye [illegible]
ye cream & top of our Spirits, ye vigour of our strength;
2: 2. Under ye law, God Commanded ye best to
be offered. One reason ye Jews say
Gen: why God accepted not ye offering of Cain,
4.3 was because he brought ye [illegible]
ye [illegible] of ye fruit, not ye first of

h: 3. This ye heathens practised by ye Light of nature
yy for ye most part offered males, as
P:106. being more worthy
h: 4. all Creatures serve man, by ye providen-
tial order of God, with ye best yy have
h: 5. God hath given us ye Choicest thing he had.
A redeemer y^t was ye power of God, & y^e
wisdom of God. Religion is ye highest
P:107. & choicest act of a reasonable Creature
No Creature under heaven is capable
of it y^t wants reason
h: 3. without ye Engagement of our spirit
no act is an act of worship
h: 4. There is in worship, an approach of God to
man. God is Essentially present in y^e
P:148 world; graciously present in his church
Psal: If God be graciously present, ought not
87. 2. we to be spiritually present? It can-
not be an advantageous worship, without spi-
ritual graces; for those are uniting, & uni-
on is ye ground of all Communion
h: 5 To have a spiritual worship is Gods End in y^e
Mal: 3.3. restoration of ye Creature; both in redemption
by his Son, & sanctification by his Spirit
h: 1. Worship is a duty incumbent upon all men
h: 2. wholly therefore to neglect it, is a high degree of atheism
If spiritual worship be required by God, then
h: 2. It informs us, y^t diligence in outward worship
is not to be rested in. A man without spiritu-
P:162. al worship is dead while he worships, tho by
Rev: 3. 1. his diligence in ye Externals of it he may like
ye Angel of ye Church of Sardis, have a name to live
P:163. w^n worship is spiritually performed, grace
is more strengthened & corruption more mor-
tified. As it is ye lot of wicked men, yy cannot
P:165 sleep for multitude of thoughts; so it may
Eccles: be of many a good man; he cannot worship
5. 12. for multitude of thoughts. When we worship
him & praise him, which are ye principal parts
of religion, he will receive it as a fruit [illegible]
from us, [illegible] in [illegible] with y^e
graces
h: 1. It is a natural Corruption in us. There are in
Gal: 5. [illegible] contrary principles, flesh
17. & Spirit, [illegible]
acts. Rom: 7. 19.

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P:166 There is nothing so dangerous as spiritu-
al pride; it deprived devils & man of ye pre-
sence of God, & will hinder us of ye pre-
ence of God. Neither doth our natural cor-
ruption rage so much, as when we are using
means to quench & destroy it. When ye *

*Job 1. 6. ye Angels presented themselves be-
fore God, Satan comes among them.

P:166 But if we behold our own weakness,
yt not a tear, a groan, a sigh is so pure,
but must have Christ to make it En-

Heb: 2. 16. tertainable; yt yt is no worship with-
out blemishes; & upon yt Christ puts
our services into his arms, throws all
acceptance, & solicits him of Christ for
merits in ye front, to make our services
appear valuable. The greatness of our former

P: 69. sins, upon our turning to God is no hin-
drance to our justification; because it
doth not depend upon our conversion as
ye meritorious cause, but upon ye infi-
nite value of our Saviours satisfaction,
wch reaches ye greatest sins as well as ye least.

P:178. We should always keep up spiritual
frames even in our worldly business;
mix spiritual affections with our

Eph: 5. 16. employments, worldly affections will not
mingle themselves so easily with our
heavenly engagements. If our hearts be
spiritual in our ordinary calling, we will
scarce be carnal in our religious service.
The fire was to be kept alive upon ye
altar wn sacrifices wr not offered, from
morning till night, from night till morning,
as well as in ye day time of sacrifice.
Where wrath breaks ye lock, ye Devil will
quickly be over ye threshold. 'Tis enough

P:177 [illegible] if we can do valiantly in spiritu-
[illegible] as such as [illegible]

Gal: 79. Tho, man judges by outward expressions,

C. 7. V. God judges by inward affections. Let us
consider he is [illegible] present with
us, as if he wr visible to us; let us ever pre-
serve a strong sense of ye presence of God
before whom all things are naked

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Serm: ye Eternity of God from
Psalm 90.2 before ye mountains &c.
p:179 The Author of this Psalm is Moses. Some
think not only this, but ye ten following
Psalms were Composed by him: He was ye mi-
nister of ye old testament, as ye prophet of
ye new
h:1 God is a perpetual refuge & security to his people
h:2. how worthy it is to remember former be-
nefits, when we come to beg for new. In ye
second verse he backs his former con-
sideration
h:1 by ye greatness of his power in forming
ye world
h:2. by ye boundlessness of his duration: If we
p:181 should look back, we can reach no further ye
beginning of ye Creation; but after yt we
must lose [illegible] in ye abyss of Eternity
The Eternity of God is here described
h:1. In his priority [before ye world]
h:2. In ye Extension of his Duration [from Everlast-
ing to Everlasting thou art God]
Many truths lye Couched in ye verse
h:1. The world hath a beginning of being
h:2. It owes its being to ye Creating power of God
h:3. God was in being before ye world
h:4. This being was from Eternity
h:5 This being shall Endure to Eternity
h:6 There is but one God, one Eternal
Doc: God is of an Eternall Duration
The Eternity of God is ye foundation of ye
stability of ye Covenant, & ye great comfort of a
Christian
h:1. how God is Eternal or in wt respect he is so
p:183 Eternity is a negative attribute, & is a de-
nying of God any measures of time. His
Duration is Endless, as his Essence is bound-
h:1. God is without beginning: Time began with
the foundation of ye world, but God being before
time, could have no beginning in time

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h: 2. God is without End. Rev: 4. 9. 10.
h: 3. There is no succession in God. nothing past or to come
with God. A man is not ye same at night as
P: 196. he was in ye morning; something is then
P. 66: Expired, & something added; so every day y^r
h. 12. is a change in his age, a change in his
substance, a change in his accidents
h: 1. There is no succession in ye knowledge of God
P: 196. all things are past, present, & to come
in regard of y^r Existence; but not
in regard of God's knowledge of them.
h: 2. There is no succession in ye decrees of God.
it is by ye Eternal Counsel of God y^t things
appear in time; of God, all things
are according to y^t y^ey appear in y^e or
Eph: 1. God from Eternity. ye Counsel wch is of
4. was before ye redemption. thus ye Creation
yet ye Decree w^t by wch y^e ⊙ was Created &
wch by it was redeemed, was from Eternity
P: 4. God is his own Eternity
h: 5. hence all ye perfections of God are Eternal
Tis contrary to ye nature of Immuta-
bility to be without Eternity; for w^t so-
P: 149. ever begins, is changed in its passing
Job. 11. 7. from not being to being
A finite duration, is inconsistent with
infinite perfection. The Immutabi-
lity & Eternity of God are linkt together
h: 6. God would not be ye first Cause of all
if he were not Eternal
h: 7. Eternity is only proper to God & not
communicable. Angels & souls have
an Immortality, but by donation
from God, not by y^r own Essence
h: 1. Creation is a bringing something from nothing
P. 191 Tis as much ye nature of a Creature
to be mutable, as it is ye Essence of God
to be immutable.

mutability & Eternity are utterly inconsis-
to be Infinite in Duration is all one, as to
be Infinite in Essence

h:4. No Effect of an Intellectual free agent, can be Equal in Duration to its Cause

h: use. Use of ye Consideration. 1:

h:1. If God be of an Eternal duration, yn Christ is [illegible]

P:192. As ye Eternity of God is ye ground of all religion, so ye Eternity of Christ is ye groun[d] of ye Xtian religion.

h:6. What a folly & boldness is it in sin [illegible] an Eternal God is offended wth bec: all sin is aggravated by God's Eternity

h:6. How dreadfull is it to lie under ye stroke of an Eternal God. His Eternity is as great a terror to him yt hates him, as it is a comfort to him yt loves him. his Eternity

P:193. makes ye punishment more dreadfull; his power makes it sharp,

Jer:10. 10. but his Eternity renders it perpetual; ever to endure, is ye sting at ye End of every lash

h:8. If God be Eternal his Covenant is [illegible] it is founded upon ye Eternity of God; for

h:9. If God be Eternal, he being yt God [illegible] Covenant, is an Eternal portion & possession

P:196. God wants not life, any more yn power to help us; since his word is past, he will never fail us; since his life is endless, he can never be out of a capacity to relieve us

h:1. We have more of nothing yn being. as it is ye prerogative of God to say I am yt I am; so it is ye property of a Creature

P:199 to be, I am not wt I am; I am not of my self wt I am, but by ye indulgence of another

h:2. What being we have had a beginning

h:3 wt being we have, is but of [illegible] [illegible] in respect of our life in ye world. Our life is in a constant change [illegible] [illegible] we remain not ye same [illegible]

C: 2. The beauties of ye world are transitory & perishing
C: 3. they cannot therefore be fit for a soul
P: 10 wch was made to have an Interest in Gods Eternity
4: 4. therefore let us provide for an happy Interest in ye Eternity of God
6: 6. & to meditate on ye Eternity of God
the holiness power & Eternity of God
P: 27. are ye fundamental articles of Religion, upon wch ye whole body of it leans; his holiness for conformity to him, his power & Eternity for ye support of faith & hope
[illegible] not ye [illegible] transitory pleasures
C: 2. he only is worthy of Gods Eternity [illegible] of our best service
Every thing yt is Excelant deserves veneration suitable to its Excellency. as God is infinite, he hath right to an [illegible] service, as he is Eternal, he hath right to a perpetual service

Upon ye Immutability of God
out of Psalm 102. 26. 27. they shall

P: 27. There is nothing indeed from ye present appearance of things yt can demonstrate ye Cessation of ye world, ye heaven & Earth stand firm, ye motions of ye heavenly bodies are ye same, ye beautie is not decayed: individuals corrupt, but ye species & kind remain, ye succession of ye year observe yr due order; but ye sin of man renders ye change of ye present appearance of ye world necessary to accomplish ye design of God for ye glory of his Elect [illegible] of heaven & Earth [illegible] [illegible] on ye Earth [illegible] wch are in ye air, wch is called heaven in Scripture; [illegible]
[illegible]

h: 1. Tis probable, yt ye shall not be annihilated but refined
h: 1 The world was not destroyed by ye Deluge
h: 2. besides, ye bodies of ye Saints must have place
for ye support to move in, & glorious objects suited to those gracious senses wch
shall be restored to them.
h: 3. how could ye Creature, ye world or any part
of it be said to be delivered from ye bondage of
P:206. Corruption, into ye glorious liberty of ye sons
of God; if ye whole frame of heaven & Earth
were to be annihilated
h: 4. upon wt account should ye Psalmist Exhort
ye heavens to rejoyce, & ye Earth to be glad,
Psal: 96. when God comes to judge ye world with righteousness,
11.12.13. if yt should be annihilated & sunk for ever into nothing
Again, the Lord is to rejoyce in his works.
h: 5 we may infer from hence, wt a base & vile
Infer. thing Sin is, wch lays ye foundation of ye
worlds change
2 In: how foolish a thing is it to set our hearts
upon yt wch shall perish, & be no more wt
it is now
Doc: God is Unchangeable In his Essence, Nature, & perfections
I: not. A thing is said to be changed, wn it is different in regard of nature, state, will, or
quality of wt it was before.
h: 1. The Immutability of God is a perfection. Immutability Considered in it self without relation
to other things, is not a perfection
h: 2. Immutability is a Glory belonging to all ye
Attributes of God. mercy & justice have yr distinct objects, & distinct acts; Mercy is Conversant
P:207 about a penitent, justice Conversant about an obstinate sinner. the wisdom of God is not his
power, nor his power his holiness, but Immutability is ye Center wherein yy all unite
h: 3. Unchangeableness doth necessarily pertain to ye
nature of God. God is a necessary being, he is necessarily wt he is, & yrfore unchangeably wt he
is. mutability belongs to Contingency. If any
perfection of his nature could be separated from
him, he would cease to be God. wt did not possess
ye whole nature of God, could not have ye Essence of God

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h: 1. In wt respects God is unchangeable
h: 1. God is unchangeable in his Essence
h: 2. God is Immutable in regard of knowledge
h: 3. If God wr changeable in his knowledge,
p: 212. it would make him unfit to be an object
of trust to any rational Creature
h: 1. God knows by his own Essence, he doth not
know as we do, by habits, qualities, species,
wch we may be mistaken at one time & rectified
at another
h: 2. God knows all things by one Intuitive act
h: 3. Gods knowledge & will is ye Cause of all
Acts things & ye Successions. God doth not
v. 14. Creatures because yy are, but yy are
because he knows ym
p: 213. wn yy wr to be Created, in ye same manner he knew ym
yt he knew ym after yy wr Created
h: 4. Therefore ye distinction of past & future
makes no change in ye knowledge of God
h: 3. God is unchangeable in regard of his will
& purposes
h: 1. Cor: The will of God is ye same with his Essence
h: 2. There is a Concurrence of Gods will & under-
standing in Every thing
h: 3. There can be no reason for any Change in
ye will of God, nothing happens in ye
p: 215. world ~~wt~~ but wt he wills to Effect, or
wills to permit; yrfore all future Events
are present with him. As a decree
p: 216. from Eternity doth not make ye thing to
be Eternal yt is decreed; so neither doth
ye Immutability of ye decree, render ye
thing so decreed to be Immutable
we must distinguish between ye person de-
creeing, ye decree it self, & ye thing
decreed. The person decreeing, viz. God is
in himself Immutable, & ye decree is im-
mutable; but ye thing decreed may be mutable
h: 4. The Immutability of Gods will doth not in-
fringe ye liberty of it. to be Immutably good,
is no point of imperfection, but ye height of
perfection

God Cannot be Changed in time, becauſe
he is Eternity; ſo he Cannot be Change
P: 217. in place, becauſe he hath Ubiquity. yt wn
James God is ſd to draw near to us, we Draw near
4. 8. to him *; tis not by Local motion or Chang
of place, but by ſpecial & ſpiritual Influen
ces, by Exciting or ſupporting grace. ſo wn
*Gen: God is ſd to Come down or Deſcend *; tis not
11. 5. by Change of place, but a Change of outward
Exo: 34. acts, wn he puts forth himſelf in ways of
5. freſh mercy or new judgments, in ye Effluxes
of his love or ye flames of his wrath.
There is in Every thing yt is mutable, a Com
= poſition, Either Eſſential or accidental
Mutability is abſolutely Inconſiſtent with
Simplicity, whether the Change Come from an
Internal or External principle — In all Chan
P: 217. = ge yr is ſomthing yt periſhes, Either ſubſtanti
= ally or accidentally; ſo yt in all Change yt is a
reſemblance of death: ſo ye notion of mutabili
= ty is againſt ye Eternity of God: wt is Chang
ed doth not remain, & wt doth not remain is not
h: 4. Eternal. God wt not Eternal if he wt mutable
h: 6. The world Could not be ordered & governed, but by
ſome principle, or being wch wt Immutable.)
h: 3. The 3d thing to ſpeak to is, That Immutability
is proper to God & Incommunicable to any Creature
The Changeableneſs of all Creatures is Evident
h: 1. Of Corporeal Creatures, it is Evident to ſenſe
h: 2. Spiritual natures, as Angels, yy Change not
in yr Being, but yt is from ye Indulgence of God
221. No Creature Can be unchangeable in its nature
h: 1. becauſe Every Creature roſe from nothing
h: 2. becauſe Every Creature depends upon ye will of God
h: 3. becauſe no Creature is abſolutely perfect
h: 1. There was no Change in God by ye Act of Crea
tion, becauſe yr was no new will in him
P: 222. The Creation began in time, but ye will
of Creating was from Eternity. God Creates
nothing in time wch he had not ordained from
Eternity, & among [illegible] ye means & Circum
ſtances wt by wch it ſhould be brought about

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P:2. There was no Change in God by ye act of
Creation, because yr was no new power in
P:203. God. There can be no more new power in God
yn yr can be a new will in God; for his will
is his power, & wt he willeth to Effect, yt
he doth Effect
Pro:2. There was no Change in ye Divine nature
of ye Son, wn he assumed human nature
The Glory of his Divinity was not Extinguisht
P:204. nor diminisht, tho he was obscur'd & darkned
under ye vail of our Infirmities: There was
an union of ye two natures, but no Change
of ye Deity into ye humanity, or of ye humanity
into ye Deity; both preserved yr peculiar pro=
Pro:3. perties :: Repentance & other affections as=
cribed to God in Scripture, argue no Change in God
h:1. Repentance is not properly in God
h:2. But God accommodates himself to our weak Capacitys
h:3. Therefore repentance in God is only Change
2 Ki: of his outward Conduct, according to his infal=
20.1.6. =lible foresight & immutable will. he changes
Isa: ye way of his providential proceeding according
20.1.4. to ye Carriage of ye Creature without Changing
his will, wch is ye rule of his providence
Pro:4. The not fulfilling of some predictions in Scrip=
Jon: ture, wch seem to imply a Change actually of
3.4.10. ye divine will, do not argue any Change in it
Pro:4. God is not Changed, wn of loving to a
Creature, he becomes angry with it,
or of angry he becomes appeased
If an unholy soul approach to God, God looks
P:205. angrily upon him; If a holy soul come be=
fore him, ye same immutable perfection
in God draws out his kindness towards him
tho ye object loved before, is not beloved now
because yt wch was ye motive of love, is now
in it; so yr is no change in God but ye Creature
Pro:6. Change of laws by God argues no Change in God
Gal: 4. wn God abrogates some laws which he had
9. settled in ye Church & Enacts others
P:229. The Counsel of God stands sure; wt Changes
soever yt are in ye world, are not in God
or his will, but in ye Events of things, & ye
different relations of things to God: 'Tis in
ye Creature not in ye Creator
P:233. We ought to bewail, because inconstancy is
our nature, & yt firmness which is in God is from
grace

use 2. The Immutability of a God. God is a strong
ground of Consolation. the fear of Change
in a friend hinders a full reliance upon
234. him; an assurance of stability Encourages
hope & Confidence.
h:1. The Covenant stands unchangeable.
h:2. Perseverance is ascertained. as ye seal
of sanctification is stampt, it is a testimony
23.2. of God's Election, & yt foundation stands sure
h:3. & ye Eternal happiness is ensured.
The best things are mutable, & things
of such a nature are not ye objects of Confi-
dence. Is it not a horrible thing, to see
wt we are, & wt we possess, daily Crum-
23;. bling to dust, & in a continual flux from
Prov: us; & not seek out something yt is per-
8.21. manent, & always abides ye same, for
our portion. If God be unchangeable
in doing us good, it is reason we
should be unchangeable in doing him servic.
239. The Devil, who by God's permission stript
Job of his goods & health, yet could not strip
him of his grace: Constancy in good
is accompanied with an Immutability of Glory.
h:3. By an unchangeable disposition to
good we should begin ye happiness of
heaven upon Earth. This is ye per-
fection of blessed Spirits, those yt are
nearest to God as Angels & glorified
souls, yt are Immutable: not indeed
by nature, but by grace; yet not on-
ly by a necessity of grace, but a liberty
of will. As God is only Immutable in
his nature, so he is ye only principle
of Immutability as well as being in ye
Creature. Let ye Doctrine teach us to
have recourse to God, & aim at a
near Conjunction with him. The
nearer we come to him, ye more sta-
bility we shall have in our selves;
ye further from him, ye more liable
to change.

p: 243. Of ~~Gods Omnipresence~~ out
Of Jeremiah 23. 24. Can any hide &c:
l: 1. for to say knowledge fills a place, is an
improper speech. knowledge is not
enough to constitute a presence
2 l: Nor by filling of heaven & Earth, is meant
his authority & power. power doth
not always rightly infer knowledge, as
not in a naturall agent
by filling heaven & Earth is meant ye
=[illegible], a filling it with his Essence
Doc: God is Essentially every wh: present in
heaven & Earth. yt as ye Soul is
p: 246. In every part of ye body, to quicken
it, so is God In every part of ye world,
to support it. Air & light are some
weak resemblances of it, air is in all
ye spaces of ye world, so is ye Essence
of God every wh:
1. l: This is negatively to be understood. As no
place can be without God, so no place
can compass & contain him.
l: a. There is an influential omnipresence of God
l: 1. Universal with all creatures. There is
a virtue sustaining every creature, yt it
may not fall back into yt nothing from
whence it was elevated by ye power of God
l: m. limited to such subjects yt are capacitated
for yt, or yt have yt presence. he is
present with all by ye presence of his
divinity, but only in his saints by a presence
of a gracious Efficacy. So yt are several
manifestations of his presence; he hath
a presence of Glory in heaven, wh: he
comforts ye saints, a presence of wrath in
hell, wh: by he torments ye damned; in hea=
ven he is a God spreading his beams of
light, in hell, a fire distributing [illegible]

strokes of justice; by ye one he fills hea
S: 2: 46. ven, by ye other he fills hell; by his provi
dence & Essence he fills both heaven & hell
h: 3. There is an Essential presence of God
in ye world
h: 1. He is Essentially present in all places
Immensity is as rational as Eternity;
yt Indivisible Essence wch reaches thro' al
times, may as well reach thro' all places
Mai- yt great saith ye learned Jew If a man wr set in
monid. ye highest heavens, he would not be neerer
to ye Essence of God yn if he wr in ye Center
of all ye Earth
h: 2. He is Essentially present with all Creatures
h: 1. his Essential presence is without mixture
No soul nor any Angel can Come to be Essen-
S: 2: 49: tially one with God, tho God be Essentially
present with it
h: 2. The Essential presence is without any divisi
on of himself
h: 3. This Essential presence is not by multiplication
h: 4. This Essen: pre: is not by Extension or diffusion
h: 5. But He is totally present Every where as to
his Essence
Pro: 4. God is present beyond ye World. He yt was
S: 251. before ye world & place, & all things, was
to himself his world, place & Every thing
Pro: 5. This is ye property of God, incommunicable
to any Creature; yt Cannot be Communi
cated to ye humane nature of Christ, tho
2. Rea: in union with ye Divine. Reasons to
prove God's Essential presence
R: 1. because he is Infinite
h: 1. God is Infinite in his perfections
h: 2. If his perfections is Infinite, his Essence
must be so too
h: 3. If ye Essence God have an Infinite Essence
he hath an Infinite presence
Rea: 2. because of ye Continual operations God in ye
world [illegible] ye finite Essence Cannot
be Contain[illegible] in a finite place

Rea:3. because of his supream perfection
Rea:4. because of his Immutability
Rea:5. because of his Omnipotency. the almig
P:2.58. tiness of God is a notion settled in ye
minds of all
O.2. Neither do the Expressions of God's Com
P:264 ing to us, or departing from us, impair
C this Doctrine of his Omnipresence
:3 Nor is ye Essential presence of God with
all Creatures any disparagement to him
C:4. Nor will it follow, yt because God is Essen
=tially Every wr, yt Every thing is God
O:5. Nor doth it follow, yt because God is Every wr,
yt one a Creature may be worshipt without Idolatry
O:6. Nor is God defil'd by being present with
those Creatures wch seem filthy to us
261. bodily filth Can never touch an Incorpore
al Substance

Use of Information

C:1 Christ hath a divine nature
C:2 hence is a Confirmation of ye Spiritual
nature of God
C:3. hence is an argument for providence
C:4. hence is Inferred ye Omnipotence of God
C:5. hence may be Inferred ye Incomprehensibility of God
C:6. how wonderful is God, & how nothing are Creatures
C:7. how much is ye attribute of God forgotten &
Contemned
C:8. how terrible should the thoughts of ye
attribute be to sinners; how foolish
P:2.65. is it, to Imagine any hiding place from
ye Incomprehensible God, who fills &
Contains all things, & is present in
every point of ye world
C:2. a use of Comfort. yt God is present
every wr, is as much a Comfort to a good
man, as it is a terror to ye wicked

h:1. The omnipresence of God is a Comfort
in all violent temptations

h:2. & so in all sharp afflictions. Isaiah 43.2.

h:3. & so it is a Comfort in all duties of worship

Good men have not only his presence wch
flows from his nature, but yt also wch
flows from his promise: his nature is ye
267. Cause of ye presence of his Essence; his will
Exo:20:24. Engag'd by his truth, is ye Cause of ye pre-
sence of his grace

h:4. The omnipresence of God is a Comfort in all spe-
ciall services

h:5. This presence is not without ye special presence
of all his attributes

3d. Use of Exhortation
Let us be much in ye actual thots of his truth

h:1. the denyall of this perfection is an axe
at ye root of religion

h:1. This will be a shield against all temptations
we are utterly senseless of a Deity, if we are
269. not moved with [illegible] from our experiences
God is present. Heb: 11.27. ^ Let us consider
yt God is nearer to observe us, as ye Devil
to solicite us, yea nearer; ye Devil stands
by us, but God is in us; we may have a
thot yt ye Devil knows not, but not a thot
but God is actually present with

h:2. It will be a spur to holy actions. This
would make us spiritual, raised & watchful
Gen: in all our passions, if we consider yt God is
28.16. present with us in our shops, in our cham-
17. bers, in our walks, & in our meetings, as
=31.19. present with us as with ye angels in
heaven; who tho' yy have a presence of
=35.4. Glory above us, yet have not a greater
measure of his Essential presence yn we have
270. The actual thot of ye presence of God is
ye life & spirit of religion.

h:3. It will quell distractions in worship

h:4. Let us endeavour for ye more special
influential presence of God

Of Gods knowledge out of
Psalms 147.5. Great is our God, &c:
In ye verse yt is a description of God
: 1. In his Essence, great is our Lord
h: 2. In his power, of great power.
h: 3. In his knowledge, his understanding is
Infinite; his understanding is his Eye,
& his power is his arm. Of his In=
finite understanding I am to Discourse
Doc: God hath an Infinite knowledg & Understanding
h: 1. The notion of Gods knowledge of all things
lies above ye ruines of nature
h: 2. ytfore all nations acknowledge this, as well
as ye Existence & being of God
En: 1. wt kind of understanding or knowledge yt
2 q E: is in God. 1 Peter.1.2 & Eph: 1.20. Wisdom
is ye flower of knowledge, & knowledg
is ye ~~root~~ of wisdom
The knowledge of God is variously divided
by ye Schools, & acknowledged by all divines
h: 1 a knowledge of vision or sight, thus God
knows himself & all things yt really are,
or shall be in time
h: 2. a knowledge of Intelligence or simple
understanding, ye object of ys is not things
yt are in being, or yt shall by any decree
of God ever be Existent in ye world
but such things as are possible to be brou
ght by ye power of God, tho yt shall ne=
ver in ye least peep up into being, but
lye for Ever wrapt up in darkness & nothing
-96 these two kinds of knowledge differ, yt
one respects things yt shall be, ye other
things yt may be
h: 2. There is a speculative & practical knowledge
in God
h: 7. A speculative knowledge is, wn ye truth
of a thing is known without a respect
to any working or practical operation
a practical knowledge, wch tends to ope=
ration or practise, & is ye principle of
working about things yt are known.

n:3. (There is a knowledg: of approbation, as well as
apprehension; Amos 3.2.. 2. Tim: 2-19. Gen: 1.
Math: 25. 12. = 7. 23. yt is with approbation or love
Speculative knowledge is Gods knowledge of him
=self & things possible, practical knowledge is
his knowledge of his Creatures & things govern=
=able. Zech: 3. 9. with 7 Eyes. Ezek: 1-18.
En:2. What God knows? how far his understanding reaches
An: 1. God knows himself, & only knows himself
280. Tis ye perfection of a Creature to know it
self, much more a perfection belonging to God
An: 2. God knows all other things, whether yy be
possible, past, present, or future. Rom: 4. 17.
282. God knew things before yy wr created, he
knew ym wn yy wr in a possibility, & not in
actual reality. knowing ye thoughts meerly
284 as they, without any Impression by it, is a
Jer: 17. royalty God appropriates to himself, as ye
9. 10. main secret of his government, & a perfec=
tion declarative of his deity, as much as any else
The manner of Gods knowing Evil, is not so
easily knowable. but his knowledge of Sin
doth not deflect ye holiness of Gods nature.
287. Tis no discredit to us to know Evil, in order
to pass a right judgment upon it; so neither can
it be to God. all desire speaks an absence
of ye object desired, & a sentiment of want
in ye person desiring. God did not make
Creatures to know ym, but he knew ym
to make ym. by ye same reason yt he
290 knew wt Creatures should be before yy wr,
he knows still wt Creatures shall be before
yy are; for all things yt are, wr in God not
really in yr own nature, but in him as ye cause
The whole prophetick part of Scripture
declares ye perfection of God; every prophets
Candle was lighted att ye torch, yy could not have ye
foreknowledge of ymselves. no man is
properly a prophet, but in prediction; now
prediction is nothing but foretelling
God knows his own science & will &
292. yt fore must needs know all future
things. Isaiah. 44. 7 —

L: a. If God did not know all future things, he
should be mutable in his knowledge
but God is every way Immutable
I: 294. This foreknowledge was from Eternity, seeing
he knows things possible In his power, &
things future in his will. The actual Existence
of a thing is not simply necessary to its being
perfectly known. all things are present
with God, not in Esse reali, but in Esse
Intelligibili, objectively; not actually present
L: 7 Tho' yt be Certain, yt God foreknows all things
-98. & actions; yet ye manner of his knowing all
*heb: 4. things before yy Come, is not so Easily resolved
13. God is knowing also the future Contingencies
a Contingent is yt wch we Call accidental
296. we must know, yt wt is accidental
of ye Creature, is not so in regard of God
L: 2. If ye free acts of men wch were unknown before
300. to God, no man Can see how yt Can be any
Government of ye world by him
L: 3. Gods foreknowledge of mans voluntary
actions doth not necessitate ye will of man
Pro: 1. Tis Certain, all necessity doth not take away liberty
indeed a Compulsive ~~liberty~~ necessity takes
away liberty. A good man doth naturally &
necessarily Love his Children yet willingly
Pro: 2. No man Can say in any of his voluntary
actions yt he ever found any force upon him
Pro: 3. Gods foreknowledge is not (simply Considered)
ye Cause of any thing. nothing is be-
302. cause God knows it, but because God wills
it, either positively or permissively
knowledge is ye rule of acting, but not ye
Cause of acting; ye will is ye Immediate
principle, & ye power ye Immediate Cause;
to know a thing is not to do a thing for yn
we may be said to do every thing yt we know
And thus ye foreknowledge of God takes not
away ye liberty of mans will, no more
yn a foreknowledge yt we have of any mans
actions, takes away his liberty
Pro: 4. God foreknows things, because yy will Come to pass,
but things are not future, because God knows them

Inn:3. how God knows all things
Pro:1. God knows by his own Essence
Pro:2. God knows all things by one act of Intuition,
306. if not, ys would be a division in his Essence,
a first & a last, a nearness & a distance
Pro:3. God knows all things Independently
Pro:4. God knows all things distinctly
use 1. Of Information or Instruction. If God
hath full knowledge; then
b: 1. Jesus Christ is not a meer Creature
h: 1. Christ hath a perfect knowledge of ye Father
h: 2. Christ knows all Creatures
h: 3. Christ knows ye heart & affections of man
use 2. of Instruction If God hath an Infinite
knowledge & understanding; then
P. 317. there is a providence Exercised by God
in ye world, & yt about Every thing
Use 3. Hence yt will follow ye Certainty of ye day
of judgment. Dan: 7. 10. Rev: 20.12.
The time of judgment is ye time of his re-
319. membrance Hosea 8. 13.
This attribute must have a time for its
full discovery; & no time can be fit for
it, but a time of a general reckoning;
Justice cannot be Exercised without omniscience
Use 4. This perfection in God gives us ground
to believe a resurrection. who can
think yt too hard for his power, since
not ye least Atome of ye dust of our bodies
Can Escape his knowledge. Indeed ye
quantity & ye quality of those bodies have
been lost by various Changes yt have
past thro' since ye dissolution; but ye
matter or substance of ym remains Entire
320. & tho' ye bodies of men have been devoured
by wild beasts in ye Earth, & fish in ye
sea, & been lodg'd in ye Stomachs of barba
rous man Eaters, ye matter is not lost
Use 5. wt reason is yr for us to Expect justificati
1. Corin on in ye sight of God by any thing in our selves
4. 4. or ye any action done by any of us, but upon a
scrutiny we may find flaws in it

Uſe 6. what honourable thots & adoring ought
we to have of God for ye perfection
Uſe 7. In ye Conſideration of ye excellent att=
=ributes wt low thots ſhould we have of our
own knowledge & how humble ought we
P: 321. to be before God. There is nothing man
is apt to be more proud off yn knowledge; tis a per=
=fection he glories in. There is not a
322. greater pride to be found among devils, yn
among Ignorant men with a little, very little
flaſhy knowledge. We have infinitely
more of Ignorance yn knowledge.
all God attributes ſhould teach admiring
thoughts of God, & low thots of our ſelves
Uſe 8. It may inform us, how much ye attribute
Hoſ: is Injured in ye world. Gen: 3.10. = 4.9.
.7. 2. we know God ſees all things, yet we live
& walk as if he knew nothing.
not one departed ſaint for ye whole four
thouſand years between ye Creation of
ye world, & ye Coming of Chriſt, was Ever
prayed too by ye Iſraelites. Omniſcience
is peculiar to God, & incommunicable to any
Creature; tis ye foundation of all re=
=ligion, & ye ſole one of ye chiefeſt acts
323. of it, viz prayer & ſupplication.
Some think a Curioſity of knowledge
was ye cauſe of ye fall of devils. I am
ſure it was ye foyl of Adam & is yet
ye Crime of his poſterity; had he been
Contented to know wt God had furniſht
him with, neither he nor his poſterity
had ſmarted under ye venom of ye ſer=
=pents breath. Oh, to ſwear falſely, is
a plain denyal of ye knowledge of God;
ſo to ſwear by any Creature is to ſet
ye Creature upon ye throne of God.
In Cenſuring men, we may doubly imi=
324. =tate ye Devil, In a falſe accuſation of ye
brethren, as well as in an ambitious
uſurpation of ye rights of God

God knows our wants, but hath not made
promises barely to our wants, but to our
Ezek: asking; yt his omniscience in hearing as
9. 9. well as his sufficiency in supplying may
have a sensible honour in our acknow-
ledgments of receits. Open Impieties are
refrained because of ye Eye of man; but
secret sins are not checked because of
ye Eye of God — wicked is committed in
Job.22. darkness, yt is restraind in light; as if dar-
14. kness wr as great a Clog to Gods Eyes as it
is to ours. Secret sins are more against
32.6. God yn open: Open sins are against ye
law, secret sins are against ye law & ye prin
perfection of his nature: we must in
all of dem, either Imagine him to be with-
out Eyes to behold us, or without an arm
* Psal: of justice to punish us. There is such
17.1. a thing as a feigned lip*, a contradiction
between ye heart & ye tongue, a clamour
in ye voice, & scoffing in ye soul: as if
Hos: God could not discern ye nears heart un-
7.6. der an angels garb #, as the outside ap-
3. pearances limited Gods observation
32.7. Omissions of prayer, which arise sometime
from a flat atheism. wn men pretend
one thing, & intend another; yt lurks in
ye veins sometimes of ye best men; som
times it arises from ye fear of man; som
men are afraid of ye frowns of man; wn
ye of Dissembling with ye almighty
Ec.4. We may take Comfort from behold
33. sincerity cannot be unknown, to ye our
Psal: finite understanding, to an In-
c. 6. to observe ym, he knows ym
I: 11. only. The Consideration of he knows ym to reward
ye Excellent per-
fection in God may Comfort us in our
secret prayers, sighs & works: how can
Psal: he give yt mercy our hearts plead for, if he were
c. 1. ignorant of our inward affections? hypocrites
Mal: may scale heaven by lofty expressions, &
3. 16. a sincere soul come short of ye happiness, it
is pressured for want of gifts

l: 6. yt affords Comfort in ye afflictions
of good men; he is affected with em
before we make any discovery of em.
l: 7. Tis a Comfort in all our Infirmities. as
332. he knows our sins to change em; so he
knows ye weakness of our nature to
l: 8. pity us &c. Tis a Comfort in ye fears of some
lurking Corruption in our hearts
333. we know by yt whether to address our
selves for ye search & discovery of it
his Omniscience stirs not up his justice
to revenge, but his mercy to pity; as
334. he understands better yn we wt we
have Committed; so he understands better
yn we wt our saviour hath merited
l: 1 Con: wt a poor refuge is secrecy to a sinner
l: 2. Is it not also a senseless thing to be
Careless of sins Committed long ago
time Cannot rase out yt wch hath been
336. from Eternity as all things have
Deu: been with God. tis not a less misery
32.34 to ye wicked, yn it is a Comfort to ye
=35. godly yt ye record is in heaven
l: 3. God knows mens miscarriage so as to
Judge. ye use his omniscience is put
too, to maintain his soveraign authority
Luke. in ye exercise of his justice: his notice
16.15. of ye sins of men is in order to a just
337. retribution. The Eye of his knowledge
directs ye hand of his justice. Psal: 10.14
l: 4. Let us have a sense of Gods knowledge
Psal: upon our hearts. all wickedness hath
50.14. a spring from a want of ye conside
ration & sense of it
l: 1. yt would give Check to much Iniquity
l: 2 It would make us watchful over our
hearts & duty Ezek: 11. 5.
l: 3. yt would tend to make us sincere
in our whole Course. 1 Chron: 28.9

yt would serve to make us humble
h: 4. it would make us acquiesse in God &
h: 6. rely upon him in every thing, in
339. publick, in private: yt without ye
he could not be God, & ye whole world
would be a meer Chaos of Confusion

The Wisdom Of God Out of the
16 Romans 27 verse. to God only wise &c:

all Corrupters of divine truth & troublers
h: 8 of ye Churches peace, are no better ye Devils
as ye holy Ghost is ye spirit of truth, so
341. is Satan ye spirit of falsehood
h: 2. The reconciler of ye world will be ye sub=
duer of Satan
h: 3 Devine evangelical truth shall be victorious
h: 6. Faith must look back as far as ye foundation
promise. the God of peace shall bruise &c.
h: 1. We are to Confide in ye promise of God, but
342. leave ye season of its accomplishment to his
wisdom. he will bruise satan under your
feet, yt fore do not doubt it; & shortly
wait for it: we must not measure Gods
Psal: shortly by our minutes
147. Under ye old testament ye Doctrine of Sal-
19.20. vation by Christ was confined to ye limits of
Judea, preached only to ye inhabitants of yt
Country, but now ye narrow bounds is Extended
h: 1. The attributes of God bear a Comfortable respect
to believers. power & wisdom are here men=
=tioned as two props of yr faith; his power
here includes his goodness
h: 2. The stability of a gracious soul depends upon
ye wisdom, as well as ye power of God
wisdom is naked without power to act, & pow=
=er is useless without wisdom to direct
h: 3. Perseverance in grace, is a gospel doctrine
h: 4. The Gospel is ye sole means of a Xtian Esta=
=blishment. the gospel is ye instrumen=
Rom: =tal Cause of spiritual life, tis ye Cause also
16.25. of ye Continuance of it
h: 5. The gospel is nothing else but ye revelation of Christ

c:6: 'Tis a part of ye excellency of ye Gospel, yt it
394. had ye Son of God for its publisher
c:7 The Gospel was of an Eternal resolution,
tho' of a temporary revelation. ver: 2
c:9. That divine truth is mysterious. the whole
scheme of Godliness is a mystery. No an=
gel nor man could imagine, how two na-
tures so distant as ye divine & human shoud
be united; how ye same person shoud be
Criminal & righteous; how a just God
should have satisfaction, & sinfull man
a justification; how ye sin shoud be
punished, & ye sinner saved. If it be
a mystery, tis humbly to be submitted
&c: mysteries surmount human reason
In ye 26 verse we may observe
c:1. The scriptures of ye old testament veri=
fie ye substance of ye new, & ye new doth
Evidence ye authority of ye old
c:2 The antiquity of ye Gospel. heb: 4.2.
c:3. All truth is to be drawn from scripture
c:4. how great is ye goodness of God
Christ's righteousness gives us a title to
heaven; but yr must be a holiness to
give us a fitness for heaven
c:5. That Evangelical obedience, or ye obedience
of faith, is only acceptably to God
c:6. Faith & obedience are distinct tho inse
396. parable. Every justified person hath a
sanctified nature, & Every sanctified
nature supposeth a justified person
Justification & sanctification are dis=
tinct acts of God; Justification respects ye
person, sanctification ye nature; justi=
fication is first in order of nature,
& sanctification follows: they are dis=
tinct, but inseparable. so faith & obe
dience are distinct: as ye Cause & Effect

Doc: That Wisdom is a transcendent Excellency of
ye Divine nature
En: 1. wt wisdom is. but in particular wisdom Consi
A: 1 in acting for a right End
A: 2. In observing all Circumstances for actions
A: 3. In willing & acting according to ye right rea
son, according to a right judgment of things.
we never Count a wilful man a wise man
men may have knowledge without wisdom,
but not wisdom without knowledge
En: 2. Propositions, Concerning ye wisdom of God
h: 1. There is an Essential & personal wisdom of God
339. the Essential wisdom, is ye Essence of God,
ye personal wisdom, is ye Son of God
h: 2. The wisdom of God is ye same with ye Essence of God
h: 3. Wisdom is ye property of God alone
h: 1. God is only wise necessarily. ye notion of wisdo
is inseparable from ye notion of a Deity
h: 2. he is only wise originally.
h: 3. he is wise perfectly
h: 4. yrfore only wise universally. as his will wills
all things, & his power Effects all things, so his
wisdom is ye universal director of ye motion
of his will, & ye Executions of his power
h: 5. yrfore he is only wise perpetually. Psal: 33. 11.
h: 6. he is only wise incomprehensibly. Psal: 92. 5.
his Soveraignty is more Intelligible to us yn
340. his wisdom
h: 7. God is only wise Infallibly Isaiah. 31. 2.
En: 3. The third General is to prove yt God is wise. Dan: 2. 20.
wt is known by men after it is done, was kno
=wn by God before it was wrought. we can
=not frame a notion of God, without Con
=ceiving him Infinitely wise
Rea: 1. God Could not be Infinitely perfect without wisdom
Rea: 2. without Infinite wisdom he Could not govern
ye world.
Rea: 3. The Creatures working for an End, without
341. yr own knowledge, demonstrates ye wisdom
of God yt orders them. Every thing yt acts for
an End, must know yt End, or be directed by
another, [illegible]

A Common Place Book

Rea: 1. God is yᵉ foundation of all wiſdom in yᵉ
Creatures, yʳfore is Infinitly wiſe himſelf
346. for nothing Can be in yᵉ Effect, which is
not Eminently In yᵉ Cauſe, & yᵉ Cauſe is alway
Isaiah more perfect yⁿ yᵉ Effect. If yʳfore yᵉ
24. 16. Creatures are wiſe, yⁿ yᵉ Creator muſt be
much more wiſe. all arts among men
Pro: 9. are yᵉ rays of divine wiſdom ſhining up
12. =on yᵐ: let ſoever wiſdom yᵗ
it is but a ſhadow of yᵉ wiſdom yᵗ is in yᵉ ⊙,
En: 1. wᵗ in yᵉ wiſdom of God appears
h: 1. It appears In Creation. There is not any
347. thing ſo ſmall, ſo mean, but Glitters
with a beam of Divine wiſdom
This wiſdom of yᵉ Creation appears
h: 1. In yᵉ variety. Psalm. 104. 24. There
was no leſs wiſdom went to yᵉ frame of
yᵉ leaſt, yⁿ to yᵉ greateſt Creature
h: 2. In yᵉ beauty & order & ſituation of yᵉ
ſeveral Creatures. Eccle: 3. 11. As yᵉ
being was a fruit of divine power, ſo
yᵉ order is a fruit of Divine wiſdom
the heavens In yʳ order ſpeaks yᵉ wiſdom
yᵉ Earth alſo ſpeaks yᵉ divine wiſdom, tis
yᵉ pavement of yᵉ world, as yᵉ heaven is
yᵉ Ceiling of fretwork
h: 3. This wiſdom is ſeen in yᵉ fitneſs of every
thing for its End, & yᵉ uſefulneſs of it
h: 4. In yᵉ linking all theſe uſefull parts together,
So yᵗ one is ſubordinate to another for a common End

By way of Uſe

h: 1. how much may we ſee of yᵉ perfection
of God In every thing yᵗ preſents itſelf to our Eyes
wᵗ Dull ſcholars are we, wⁿ every Crea-
P. 341. ture is our teacher, every part of yᵉ Crea-
ture a lively Inſtruction! thoſe things yᵗ
Psal: we tread under our feet, if eyed by us
104. 24. according to yᵉ full deſign of yᵉ Creation, would
afford rich matter, not only for our heads,
but our hearts

A Common Place Book (123.

In ye Government of his Creatures
h: 3. The Laws of God are ſuited to ye nature of man
h: 1. tis ſuited to ye happineſs & benefit of man,
h: 2. Gods Laws are not an act of meer Authority
reſpecting his own glory, but of wiſdom
3 c 3. & goodneſs reſpecting mans benefits. An
Job 36. univerſal wiſdom & righteouſneſs glitters,
22. in ye Divine Law. There is nothing in it,
but wt is worthy of God, & uſefull for ye Creature
h: 3. The wiſdom of God is ſeen in ſuiting ye Laws
to ye Conſciences, as well as to ye Intereſt of
all mankind. Rom: 2. 14. The ſuitableneſs
of ye Laws to ye Conſciences of men, is Evidenc'd
by thoſe furious reflections & ſtrong alar=
=ms of Conſcience upon ye tranſgreſſion of
it, & yt in all parts of ye world, more or
Leſs in all men. The two main princi=
3 c 4. ples of ye Law, ye love & worſhip of God, &
doing as we would be done by, have an inde=
=lible impreſſion in ye Conſciences of all
men in regard of ye principle, tho yy are
not ſuitably Expreſt in ye practiſe.
h: 4. his wiſdom is ſeen in ye Incouragments
he gives for ye ſtudying & obſerving his
will. Psal: 19. 11.
it is ſeen in fitting ye revelations of his will
h: 4. to aftertimes, & for ye preventing of ye
foreſeen Corruptions of men. The va=
3 c 6. rious Conditions & Inclinations of men is
alſo a fruit of Divine wiſdom. Some are
rich & ſome poor; the rich have as much
need of ye poor, as ye poor have of ye rich
Gods wiſdom is ſeen, in ye bringing glory
to himſelf out of ſin
h: 1 out of ſin it ſelf. thus he permitted
Adams fall, & wiſely order'd it, for a ful=
=ler Diſcovery of his own nature, & a
3 c 8 higher Elevation of mans Good. Rom: 5. 21.
The abundance of ſin is a paſſive occaſion for
God to manifeſt abundance of his grace
h: 2. It appears, in making uſe of ſinfull Inſtruments.

to make things ſerviceable Con-trary
to ye own natures, is a wiſdom peculiar
to ye Creator of nature.

c:3. Gods wiſdom is ſeen in bringing good to ye
Creature out of ſins. God willed ſin, yt is,
he willed to permit it, yt he might Commu-
nicate himſelf to ye Creature in ye moſt
Excellent manner

c:1. The redemption of man in ſo Excellent a
way, was drawn from ye occaſion of ſin.
The higheſt good hath been brought forth
by ye greateſt wickedneſs

c:2. The good of a nation often, by ye ſkill of
Math: Divine wiſdom, is promoted by ye ſins
22.19 of ſome men. Gen: 37.&c= 45.5.8.=50.20.
Jonahs ſin was probably ye firſt re-
mote occaſion of ye Ninevites giving
Credit to his prophecy

c:3. The good of ye ſinner himſelf is ſome-
times promoted by divine wiſdom, order-
ing ye ſins. without ye wiſdom of God

361. permitting ſin to enter into ye world,
ſome attributes of God had not been
Experimentally known; ſo ſome graces
could not have been Exerciſed; as
Fear, Love Intenſe, Charity, humility
c:1. &c as ye ſoul reſpects God.

c:1 God often brings forth a ſenſibleneſs
of ye neceſſity of Dependance upon him

c:2. God hereby raiſe higher Eſtimations
of ye value & virtue of ye blood of Chriſt

c:3. God hereby often Enableth ye ſoul to
a greater Induſtry for his glory

c:4. humility towards God, is another good

364 Divine wiſdom brings forth from ye
occaſions of ſins. 2 Chron: 32.26.
Mark 14.66. John 21.17

2c: In regard of our ſalvation here is ye
wonder of divine wiſdom, yt God ma-
ny times makes of ſin, which [illegible]

= ouſly fit us for hell; a providential occa=
= ſion to fit us for heaven —
h:1. he makes uſe of one's ſin breaking
out to discover another or more —
h:2. he often orders it, to make Conſcience more
tender, & ye ſoul more watchfull. a fall
into one ſin is often a prevention of more
which lay in wait for us. Mortification
doth not wholly ſuppreſs ye motions of ſin,
tho it doth ye reſolutions to Commit it
h:3. God makes it an occaſion of ye Mortification of
yt ſin, wch was ye matter of ye fall
h:4. ſomtimes Divine wiſdom makes it an occaſion
to promote ſanctification in all parts of ye ſouls
366. a great fall ſomtimes hath been ye occaſion of a mans
Converſion
hereby ye growth of grace is furthered. James 4.6.
h:5 The Enmity of man was a Commendation of ye grace
of God: it occaſioned ye breaking out of ye grace
of God upon us; & is an occaſion, by ye wiſdom &
grace of God, of ye increaſe of grace many times in us
h:3. The wisdom of God appears in ye goverment of
man in his Converſion & return to him ſ
Eph:1. the reſtoring of ye beauty of ye ſoul, & its fitneſs
11.12. for its true End, ſpeaks no leſs wiſdom, yn ye
firſt draught of it in Creation ſ
Divine ~~appears~~ wiſdom appears —
h:1. In ye ſubjects of Converſion. 1. Cor: 26.27.
h:2. In ye Reaſon of Converſion. Act. 8.1.= 8.3.= 9.1.
h:3. In ye manner of Converſion. As ye Devil
tempts us, not by offering violence to our
natures, ~~&~~ but by propoſing things Conve=
366. nient to our Corrupt natures; ſo doth God
ſolicite us to a return, by propoſals ſuted to our
faculties, as yy are rational, not by a vio=
=lent Conſtraint. The principle yt moves ye will
is ſupernatural; but ye will, as a natural fa=
=culty, Concurs in ye act or motions
h:4. In his discipline, & penal Evils
h:1. his wiſdom appears in judgments, in ſuting
them to ye qualities of perſons, & nature of ſins
370. Jer: 10.11. Iſaiah. 31.2.= 23.27.29. Judges.1.7

h:2. In yᵉ ſeaſons of puniſhment & afflictions
h:3. It is apparent in yᵉ gracious iſſue of afflic-
tions & penal Evils. It is part of wiſdom to
bring good out of Evil & puniſhment, as well
as to bring good of ſin. The Church was ne-
ver ſo like to heaven, as wⁿ it was moſt
perſecuted by hell
h:4. In yᵉ various Ends which God brings
about by afflictions. Acts. 27.31. Phil: 1.12.
h:6. In yᵉ deliverances he affords to others parts
of yᵉ world, as well as to yᵉ Church.
h:1. In making yᵉ Creatures ſubſervient in
yᵉ natural order to his gracious Ends &
purpoſes. Pſalm 9. 16.
h:5. In yᵉ ſeaſon of deliverance. Pſal: 104.27.
h:3. In fiting Inſtruments to his purpoſe
h:4. It doth wonderfully appear In redemption
2 Cor: 3. 14. Gen: 1. 14,16. Coloſſ: 2.3. 1 Cor: 1.24.
h:1. It is a hidden wiſdom. 1. Tim: 1.17. 1 Cor: 2.7. Eph: 3.10.
h:2. manifold wiſdom. As manifold as myſteri-
37c. ous. Variety in yᵉ myſtery, & myſtery in every
part of yᵉ variety. Eph: 1.10. Heb: 2.10.
h:1. The greateſt different Intereſts are reconcil'd,
Juſtice in puniſhing, & mercy in pardoning
The ſword of vengeance was unſheath'd by
Juſtice, for yᵉ puniſhment of yᵉ Criminal: The
bowels of Compaſſion wᵉʳᵉ ſtirred by mercy for
yᵉ reſcue of yᵉ miſerable. Juſtice ſeverely
beholds yᵉ ſin, & mercy Compaſſionately
reflects upon yᵉ miſery: Juſtice votes for
deſtruction, & mercy votes for ſalvation
h:1. Juſtice pleads. Either man muſt ſuffer, or
yᵉ holy Law be Expunged, & for Ever out of
date: not to puniſh would be to prove yᵉ
Devils lye, & juſtifie yᵉ Creatures revolt
h:2. mercy doth not want a plea. Tho it was no
difficult task yᵗ was ſet man, nor a hard
yoke yᵗ was laid upon him; yet he had a
brutiſh part, a ſpiritual as a corporal, a ſenſe
as well as ſoul: wᶜʰ as yᵉ fallen Angels was a
pure Intellectual Spirit—

this fall thou Couldst not but in ye treasures of
thy Infinite knowledge foresee; why hadst thou
goodness yn to Create him in an integrity, If thou
wouldst not have mercy to pity him in misery. Am
not ye a perfection of thy nature, as well as Justice
shall Justice ingross all, & I never Come into view
mercy pleads, If man be ruined, ye Creation is in
vain; Justice pleads, If man be not sentenced, ye
law is in vain; truth backs Justice, & grace abets
mercy. wt shall be done in ye seeming Contradiction
mercy is not manifested, If man be not pardoned; Jus-
tice will Complain, If man be not punished —
h: 3. An Expedient is found out by ye wisdom of God to
answer these demands, & adjust ye differences be-
tween 'em. here shall Justice have punishment to
accept, & mercy shall have pardon to bestow. Rom: 3. 25
had we, being guilty, been absolved, mercy might
have rejoyced, & Justice might have Complained;
had we been solely punished, Justice would have tri-
umphed & mercy grieved.
h: 2. The wisdom of God appears in ye subject or person
wch in these wr accorded; ye 2d person in ye blessed trinity
h: 1. It was not Congruous yt ye father should assume
human nature, & suffer in it for ye redemption of ma
h: 2. nor was it Congruous yt ye Spirit should be
378. sent upon yt affair. The Spirit yt who was 3d
in order, had been 2d in operation
h: 2 The second person had ye greatest Congruity in ye wk
h: 3. The wisdom of God is seen in ye two natures of
Christ, wch by ye redemption was accomplished
the union of ye two natures, was ye foundation
of ye union of God, & ye fallen Creature
h: 1. The union it self is admirable John. 1. 14. Phil: 2. 7.
mysterious is ye wisdom of God to unite finite
& infinite, almightiness & weakness, Immor-
379. tality & mortality, Immutability with a
thing subject to Change; to have a nature
from Eternity, & yet a nature subject to ye
revolutions of time; a nature to make a
Law, & yet a nature subject to ye Law; to
be God blessed for Ever, in ye bosom of his father
& an Infant Exposed to Calamities from ye womb
of his mother: these are terms seeming most
distant from union; glory & vileness, fullness
& Emptiness, heaven & Earth;
ye Creator, he yt made all things, ye Creature unit
with a nature yt is made, Immanuel, God w
us in one.

h:2. In ye manner of ye union. A union
of two natures, yet no natural union. this
union of ye two natures in Christ is incom=
prehensible. the person of ye son was ye term
of ye union. John. 1. 14.

h:1. This union doth not confound ye properties of
ye deity, & those of ye humanity. they remain
distinct & entire in each other: two are so
become one, yt they remain two still: one person
in two natures, containing ye glorious per=
fections of ye divine, & ye weaknesses of ye
humane. Coloss: 2. 9.

h:2. The divine nature is united to every part of ye
humanity. the whole divinity to ye whole humanity

h:3. ye sone perpetually united. Coll: 2. 9.

h:4. It was a personal union. it was not an union

391. of persons, tho it was a personal union. Christ
did not take ye person of man, but ye nature
of man into subsistence with himself. heb: 2. 14, 16.

h:3. The End of ye union

h:1. he was hereby fitted to be a mediator. There is
nothing yt belongs to ye deity, but he possesses;
nothing belongs to ye human nature, but he
is clothed with it. he had bothe ye nature wch
had offended, & yt nature wch was offended.

h:2. he was hereby fitted for ye working out ye
happiness of man

h:1. he had a nature whereby to suffer for us, & a nature w=
by to be meritorious in those sufferings

h:2. he had therefore a nature to be compassionate to us,
& victorious for us.

h:3. A nature efficaciously to instruct us

h:4. A nature to be a pattern to us

h:5. A nature to be a ground of confidence in our
approach to God

h:6. A nature to derive all good to us. as man
he is ye way of conveyance; as God he is ye
spring of conveyance. from ye grace of uni=
on, & ye grace of unction, we find rivers
of waters flowing, to make glad ye city of God

h:4. The wisdom of God is seen in ye way of re=
demption, In vindicating ye honour & right=
eousness of ye law, both as to precept & penalty

3003. The first & irreversible design of ye law, was
obedience. ye penalty of ye law was only entered
upon transgression: Gen: 2. 17.

A Common Place Booke {12}.

The life of our saviour is a Conformity to ye
precepts, & his death is a Conformity to ye pe-
nalty. It is obeyed, as if it had not been trans-
gressed, & Executed as if it had not been obeyed
h: 5. The wisdom of God in redemption is visible
In manifesting two Contrary affections at ye
same time, and in one act: ye greatest hate
of sin, & ye greatest Love to ye sinner
h: 6. The wisdom is Evident in overturning ye Devils Em-
pire, by ye nature he had vanquished, & by ways
quite Contrary to wt yt malicious spirit could imagine
h: 7. The wisdom of God appears in giving us ye
surest ground of Comfort & ye strongest Incentive to
obedience. 2. Cor: 5. 14. 15.
h: 1. It is a ground of ye highest Comfort & Confidence in God
h: 2. An Incentive to obedience
h: 1. The Commands of ye gospel require ye obe-
dience of ye Creature
h: 2. It presents to us ye Exactest pattern for our obedience
h: 3. It presents us with ye strongest motives to obedience;
motives, Capable to form rocks into a flexibleness
h: 8. The wisdom of God is apparent in ye Condition he
hath settled for ye Enjoying ye fruits of redemp-
tion, & yt is faith, & wise & reasonable Condition
h: 1. In yt it is suited to mans lapsed state & Gods glory
h: 2. A Condition opposite to yt wch was ye Cause of his fall
h: 3. It is a Condition suited to ye Common sentim-
ent & Custom of ye world. There is more of
belief yn reason in ye world: yea most
of ye knowledge in ye world, may rather
come under ye title of belief, yn of knowledge
All religions are founded upon a belief: un-
less men did believe future things, yy would
not hope nor fear
h: 4. This Condition of faith & repentance is suited
to ye Conscience of men, the law of natu-
teaching us, yt we are bound to believe eve-
ry revelation from God, wn it is made kno-
wn to us: & not only to assent to it as true
but embrace it as good. This nature dictates
h: 5. The wisdom of God appears, in yt ye Condition
was only likely to attain ye End. there are but
two Common heads appointed by God, Adam &
Christ: by ye one we are made sinners, by ye other
we are made righteous

395 by one we are, we are made a living soul, by
ye other a quicking Spirit. An act of ye un-
derstanding doth not in it self Include
ye act of ye will
h: 2. Nor Could it be an Intire obedience
h: 9. The wisdom is manifest In ye manner of ye
publishing & propagating ye Doctrine of redemption
h: 1. In ye gradual Discoveries of it. Gal: 4. 3. Heb. 12. John 1
h: 2. The wisdom of God appeared In using all
proper means to render ye belief of it Easie
h: 1. The most minute things yt were to be trans-
acted, wch predicted In ye antient foregoing
age, long before ye Coming of ye redeemer
h: 2. The wisdom of God appeared In ye instrument
he Employed In publishing ye Gospel
h: 3. It appears In ye ways & manner as well as in ye
instruments of its propagation. 1 Cor: 3. 19.
Use 1. If wisdom be an Excellency of ye divine nature
h: 1. Christs deity may hence be asserted
h: 2. hence we may assent ye right & fitness of God
for ye government of ye world, as he is ye
396. wisest being. Wisdom knows ye End, & directs
ye means; power Executes ye means de-
signed for such an End
h: 3. here we may see a ground of Patience. The
wiser any man is, ye more he bears with
those things wch seem to cross his Intenti
ons.. The wise God Intends to bring glory
to himself, & good to some of his Creatures,
out of ye greatest Evils yt Can happen in ye
h: 4. hence appears ye Immutability of God in his decrees
repentance Indeed is an act of wisdom in ye Crea-
ture; but it presupposeth folly In his for-
mer actions, wch is Inconsistent with Infinite
perfections. Isaiah 46. 10.
h: 5. here learn yt God is a fit object for our trust & Confidence
h: 6. hence appears ye necessity of a publick review
of ye managment of ye world, & of a Day of judg
ment. as a day of judgment may be Inferred from
many attributes of God; as his Soveraignty, Justice
omniscience, &c. so among ye rest from ye
of wisdom Jude 14
h: 7. hence we have a ground for mighty reve
rence & veneration of ye Divine Majesty

If God be infinitely wiſe, it ſhews us ye neceſſity
h: 9. of our addreſs to him & invocation of his name
Uſe 2. If wiſdom be ye perfection of ye divine Majeſty
how prodigious is ye [illegible] Contempt of
it in ye world

All ſin ſtrikes att ye perfection two ways
h: 1. 1st it defaces ye wiſe workmanſhip of God
Every ſin is deforming & blemiſhing our ſouls
which have greater Characters of divine
wiſdom, yn any in ye lower world
h: 2. In ye ſlighting his Laws ~ Every law, tho' it
400. conſiſts in an act of ye will, yet doth preſupposeth
an act of ye underſtanding

The wiſdom of God is Contemned
h: 1. by Introducing new rules & modes of worſhip,
different from divine Inſtitutions
Some have obſerved, yt it is a greater ſin in
worſhip to do wt we ſhould not, yn to omit
wt we ſhould perform. the deſtruction
of ye Jews, was judged by ſome of ye Doctors
to be, for preferring human traditions before
ye written word; wch yy ground on Iſaiah 29.33.
h: 2. In neglecting means Inſtituted by God. we
may ſooner think to ſpan ye ſun, or graſp
a ſtar, or ſee a gnat ſwallow a Leviathan, yn
403. fully underſtand ye Debates of Eternity yt
h: 3. In preſcribing God methods of acting
This impoſing upon God is a helliſh diſpoſition,
& in hell we find it; The rich man
in hell, yt pretends ſome Charity for his
brethren on Earth, would direct God a way to
prevent yr ruin, by ſending one from ye
dead to ſchool em, as a more effectual means
yn Moſes & ye prophets Luke 16.29.
So was Sauls language of ſaving ye Amalekites
Cattle against God 1 Sam: c. 15
h: 4. In murmuring & impatience. All murmuring
is faſtening Error upon unerring wiſdom.
h: 5. In pride & haughtineſs of ſpirit Ezekiel. 28.2.
h: 6. Diſtruſt of God's ~~[illegible]~~ promiſe is an
impeachment of his wiſdom

h:3. Uſe of Comfort
h: 1. Comfort in all ſtraits & afflictions. how
Comfortable it is to think, yt our diſtreſſes,
as well as our deliverances, are ye fruits
of Infinite wiſdom, & nothing is done by
him too ſoon or too ſlow; but in ye true
point of time.
h:2. In temptations, his wiſdom is no leſs Employ=
=ed In permitting them, yn in bringing them
to a good iſſue. 2. Pe: 2. 9.
h:3. In Denials, or Delays of anſwers of prayer
he is ready att our Call, but he will not
anſwer till he ſees fit out his hand
h: 4. In all Evils threatned to ye Church by her Enemys
the Church hath ye wiſdom of God, to Enter ye
406 liſts with ye policy of hell. Job. 5. 13. the policy
of hell, & ye ſubtilty of ye world, are no better
yn folly with God 1 Cor: 3. 19. Psalm 74. 14.=24.
Uſe 4. For Exhortation
h:1. meditate on ye wiſdom of God In Creation & gover-
Rom: ment. as Every river Can Conduit us to ye ſea,
11. 33. ſo Every Creature points us to an ocean of Infinite wiſdom
h: [illegible] This was an End for wch yy wr Created. the Creatures
wr not made for themſelves, but for ye ſervice of
ye Creator & ye ſervice of man. Gen: 2. 2. 3.
h:2. If we obſerve not ye wiſdom of God in ye veiws
of ye Creatures, we do no more yn brutes. the
ſoul is not without its operation: wr ye operation
of ſenſe Ends, ye ſoul ought to begin.
h:3. This would be a means to Increaſe our humility
h:4 It would help us in our acknowledgments of God,
for his goodneſs to us. Psalm 73. 22.=8. 4. 5.
h:5 By ye Contemplation of ye Creatures we may
receive ſome aſſiſtance in Clearing our know=
=ledge in ye wiſdom of redemption.
h:6. The meditation of Gods wiſdom in ye Creatures,
is in part a beginning of heaven upon Earth
Psalm: 36. 9. Rom: 8. 21. 22.
Uſe 2. Exhortation. ſtudy & admire ye wiſdom of
God in redemption. this is ye duty of all Xtians
400 we are not Called to underſtand ye depth of
philoſophy: we are are not Called to ſkill
in ye Intricacies of Civil government, or un=
=derſtand all ye methods of phiſick: but
we are Called to be Xtians, yt is, ſtudents of
Divine Evangelical wiſdom

Uſe 3. Exhortation, let none of us be proud of, or truſt
412 in our wiſdom. Iſaiah 47. 10. 1 Cor: 1. 20. there's no
Iſai: 29. man ruined here, or damned hereafter, but by his
14. own wiſdom & will. Prov: 3. 5. 7. the true way to
wiſdom is to be ſenſible of our own folly. 1 Cor: 3: 18.
Uſe. 4. Exhortation. ſeek to God for wiſdom. James 1. 5.
Eph: 1. the faculty of underſtanding is from God by nature;
17. but a heavenly light to direct yt underſtanding
is from God by grace. Job. 32. 8. 1 John. 5: 20
Jer: 8. as yt wiſdom of man appears in yt laws; ſo doth
yt wiſdom of God in his ſtatutes. Pſal: 119. 104.
he hath not only a wiſdom for our ſalvation, but
for our outward directions. he doth not only guide
us in yt one, & leave ſatan to manage us in yt other
h: 5. ſubmit to yt wiſdom of God in all caſes. we are
in no caſe exempted from a ſubmiſſion to God
becauſe yr is no caſe wherin God doth not direct all
yt acts of his will by counſel. Eſa: 30. 19.
h: 1. we muſt ſubmit to God (1) in his revelations.
h: 1. we muſt not meaſure them by reaſon.
h: 2. not to be too curiouſly inquiſitive into wt is not revealed
h: 2. ſubmit to God in his precepts & methods
h: 3. ſubmit to God in all croſſes & revolutions. we are
led by fancy more yn reaſon: we know no
415 more wt we aſk or wt is fit for us, yn yt
mother of Zebedee's children did. Math: 20. 21.
Pſalm one man complains for want of children, but
47. 4. knows not whether yy may prove comforts
or croſſes: another for want of health, but knows
Eph: 3. not whether yt health of his body may not prove
20. yt diſeaſe of his ſoul. we might loſe in heavenly
things, if we poſſeſs in earthly things wt
we long for: but God always chooſes wt is beſt
Uſe 6. for his glory, & wt is beſt for his creatures
Exhortation. Cenſure not God in any of his ways
as yr is ſomething hid in wtſoever is revealed
in his word, ſo yr is ſomething inacceſſible
to us in his works, as well as in his nature
& majeſty. John 13. 7. Under yt old
416. teſtament yr was more of divine power
& leſs of his wiſdom apparent in his acts
Under yt new teſtament yr was more of
wiſdom & leſs of power: our wiſdom yrfore
in yt caſe, as it doth in other things,
conſiſts in ſilence & expectation of yt end
& event of a work: The truth is, yt whole
deſign & methods of God are not to be judged
by us in yt word: many things at yt firſt
may ſeem rather, but afterwards [illegible]

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~~Of the Power of God out of~~

421. yͤ 26 Job.14. Loe, theſe are parts of his ways &c his power ſhines in Every thing, viſible in every thing. yt is Infinitely more power [illegible] in his nature, not Expreſt to yͤ world

b:1. In yͤ Expreſſions of it, in yͤ works of Creation & providence (loe theſe are his ways

b:2. In yͤ Inſufficiency of theſe ways to meaſure his power, (but how little a portion is heard of him?

b:3. In yͤ Incomprehenſibleneſs of it; (yͤ thunder of his power who can underſtand

Doc: Infinite & Incomprehenſible power pertains to
Psal: yͤ nature of God, & his Expreſt in part in his
62.11 works: Or, tho yt be a mighty Expreſſion of Divine power in his works, yet an Incomprehenſible power pertains in his nature

Q:1. What yͤ power is; or yͤ nature of it

A:1. Power ſomtimes ſignifies authority. tho power may be without authority

A:2. This power is divided ordinarily into abſolute & ordinate
Matt the object of his abſolute power is all things poſſible;
3. 9. ſuch things yt imply not a Contradiction: the object of his ordinate power, is all things ordained by him to be done, all things decreed by him,

A:3. It follows hence, yt yͤ power of God is yt ability & ſtrength, wͨ by he can bring to paſs wtſoever he pleaſe

A:4. This power is of a diſtinct Conception from yͤ wiſdom & will of God. they are not really diſtinct, but according to our Conceptions. In us yr are three orders, of Underſtanding, will, power; & accordingly three acts, Counſel, reſolution, Execution; which tho yy are diſtinct in us, are not really diſtinct in God. Gods ~~[illegible]~~ power is after his
426. will: Creatures were yͤ objects of his will from Eternity, but yy were not from Eternity yͤ Effect, of his power. his purpoſe to Create was from Eternity, but yͤ Execution of his purpoſe was in time

A:5. The power of God gives activity to all yͤ other perfections of his nature, & is of a larger Extent & Efficacy, in regard of its objects, yn ſome perfections of his nature

b:1. It Contributes life & activity to all yͤ other perfections of his nature

A:6. This power is originally & Eſſentially in yͤ nature of God, & not diſtinct from his Eſſence

A:7. hence it follows, yt yͤ power is infinite Eph.1.19.

b:1. The objects of Divine power are innumerable tho yy are not Eſſentially infinite. Jer:32.17.

c:1. Creatures have a power to act about more objects
429. yn yy do. yͤ ſun is able to influence more things yn it doth, & produce more various Effects, if it had matter to work upon

k:2. God is a most free agent. Every free agent
can do more yn he will do. man being a free
Creature, can do more yn he ordinarily doth will to do.
As Gods power is Infinite Extensively, In
430 regard of ye multitude of objects he can brin
into being; so it is Infinite Intensively, In re
gard of ye manner of operation, & ye Endow
ments he can bestow upon them

h:1. tho' God hath a power to make more Creatures
& to furnish Every Creature yt he hath made
with greater & nobler perfections yn he hath
bestowed upon it, yet he hath framed all things
in ye perfectest manner, & most convenient
for ye End for which he intended them. for Gods
power is always regulated by his wisdom & will

h:3. tho' God hath power to do such things, yet in regard
of his [illegible] to ye Contrary, he Cannot do it. he hath
432. a physical power, but after his resolve to ye Contrary
not a moral power: the Exercise of his power is sub
ordinate to his decree, but not ye Essence of his power

h:4. his Infinite in regard of Duration

h:6. The Impossibility of Gods Gods Doing somthings; is
no infringing of his almightiness, but rather a streng
thing of it; as one saith, it is better to say, such
things Cannot be done, yn to say yt God Cannot do ym

ch:1. Some things are Impossible in ye own nature
such are all those things wch imply a Contradiction
God Cannot att one time act as ye Author of ye will,
& ye Destroyer of ye will

h:2. Some things are Impossible to ye nature
& being of God. As to lies, implies a flat
~~[illegible]~~ repugnance to ye nature of God

h:3. Some things are Impossible to ye glorious
perfections of God: as he doth actually do wt so-
433. ever he doth actually will; so it is possible for him to do
wtsoever it is possible for him to will. Some things
are impossible to be done, not in ye own nature, for
he hath power to do Every thing, but in regard
of ye determining will of God. so tho' it was possible
yt ye Cup should pass from our blessed Saviour,
yt is possible in its own nature; yet it was not pos
sible in regard of ye determination of Gods will;
since he had both decreed & published his will to re-
deem man by ye passion & death of his Son

h:1. his power is ye first thing Evident in ye Story of
ye Creation. Exo:6.13.

h:2. by ys Creative power God is often distinguisht from
all ye Idols & false gods in ye world

444. This power is Evident in ye natural moral &
gracious government

h: 1. his power is evident in natural governement

h: 1. In preservation. ye natural situation of ye
water is to be above ye Earth; wherefore this is
ye natural quality of it, but yt God yt first
formed it

h: 1. we find nothing hath power to preserve its
self: the same power preserves things which
h: 2. at first Created them. Certainly all things have
4 4 7. no less a dependance on God, yn light upon ye Sun,

h: 2. it appears in propagations

h: 3. It appears in ye motions of all Creatures

h: 1. God as ye first Cause hath an Influence into
ye motions of second Causes

h: 2. Conse: ye variety of motions in a single Creature

h: 3. Conse: ye power of God in ye motion of ye Sun

h: 2. This power is evident in moral government

h: 1. In ye restraint of ye malicious nature of ye
Devil Luke 22.31. = 11.24 = 11.22. Math: 8.31.

h: 2. In ye restraint of ye natural Corruption of
men Job. 14. 16. Rom: 3. 10

h: 3. In ye ordering & framing ye hearts of men
to his own End. Exo: 3.21.22. 1. Chron: 16.31. 1 Sam: 10.9.

h: 3. It appears in his gracious & judicial Governement

h: 1. In his gracious governement. 1 Sam: 12.22.
In deliverance of his Church: he hath protected
his little flock in ye midst of wolves; & main-
tained ye standing, wn ye strongest kingdoms
have sunk, & ye best joynted states have
h. 13. been broken in pieces. the state of ye
2 king: Church hath outlived ye most flourishing
19.34. Monarchies; wch hell hath roared, & yt wit
Isa: of ye world hath contrived, & ye strength of
9. ye world hath attempted her ruin; wn there
was no Eye to pity, & no hand to assist, help hath
Dan: Come from heaven; tears have been wiped
4.35. off her Cheeks, & her very Enemies, by an
= 9.16. unseen power, have been forced to Cherish her,
whom before yy would have devoured quick.
The deliverance of ye Church hath not been in
one age or in one part of ye world only, but
God hath signalized his power in all kingdoms
wr she hath had a footing: wn ye Roman Empire
= [illegible] banded all yr force against her for about
1 1 4. three hundred years, [illegible] further from [illegible]
[illegible] it [illegible] [illegible] [illegible] yy first attempted it:
the Church [illegible] [illegible] [illegible] [illegible] was [illegible] under
ye wings of ye [illegible] [illegible] [illegible] [illegible]

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h: . In his Judicial proceedings. Gen: 7.17,19.20. Amos 9.6.
the deluge was no ſmall teſtimony of his power, in o-
pening ye Ciſterns of heaven, & pulling up ye ſluices of
ye ſea: how did he evidence his Judicial power
in Exo: 9.3. & = 7.20. In walking thro' ye red ſea
ye Iſraelites wr ſprinkled as a type of baptiſm,
ye drown'd ye other as an Image of hell. Iſai: 40.12.
in theſe things he doth magnifie his power in
h: 1. by ordering ye nature of his Creatures as he pleaſes
the Creator of nature, is not led by ye neceſſity
of nature. Exo: 14.27. Psalm: 106.9 = 106.11. Gen: 1.21.
Iſai: 46.9. heb: 1.12.
h: 2. Joel 1.6.7. In effecting his purpoſes by ſmall means. In
making uſe of ye meaneſt Creatures Joh: 6.20
h: 3. The power of God appears in redemption, as
our ſaviour is called ye wiſdom of God, ſo he
is called ye power of God. Cor: 1.24. this is ye
4th 6 moſt admirable work yt ever God brought forth
in ye world, greater yn all ye marks of his
power in ye firſt Creation
h: 1. In ye Perſon redeeming, this doth appear
h: 1. in his Conception
h: 1. he was conceiv'd by ye holy Ghoſt in ye womb of ye
Virgin Mary Matt: 1.18. Iſai: 7.14. Gal: 4.4. Luke 1.34
h: 2. It was not convenient he ſhould be born in ye common
order of nature, of father & mother. Job: 14.4. Gen: 1.18.
h: 3. by ye manner of Conception, ye holineſs of his nature
is ſecur'd, & his fitneſs for his office is aſſur'd to us
4th 6. the ſpirit of holineſs ſupplying ye place of a father in
a way of Creation. Rom: 1.3. nothing but ye power of
God is evident in this whole work
h: 2. The ſecond act of power in ye perſon redeeming, is
ye union of ye two natures, divine & humane. the
deſigning of yt was indeed an act of wiſdom; but ye accom-
pliſhing it was an act of power
h: 1. There is in ye redeeming perſon a union of two natures
he is God & man in one perſon. heb: 1.8.9. Rom: 1.3.4.
h: 2. The terms of ye union wr infinitly diſtant. wt more
miraculous, yn for God to become man, & man to become
God. God taking ye properties of humane nature &
humane nature admitted to a union with ye properties
of ye Creator Coloſs: 2.9.
h: 3. Eſpecially ſince ye union is ſo ſtrait
h: 4. Tho' ye union be ſo ſtrait, yet without confuſion of ye na-
tures, or change of 'em into one another; finite can
never by any mixture be changed into infinite, infinite
into finite
h: 3.3 Power was evident in ye progreſs of his life. In
ye miracles he wrought; but ye mightieſt argument
of power was his patience
h 4. Divine power was apparent in his reſurrection
Rom: 1.4 = 6.4. acts. 13.33. Eph: 1.19. It was an hyper-
bole of power exercis'd

h: 2. This power appears in ye publication & propagation
of ye Doctrine of redemption
The divine power, if you consider, will appear in
h: 1. Con: the nature of ye Doctrine
h: 1. It was Contrary to ye Common receivd reason of ye world
h: 2. It was Contrary to ye Customs of ye world. the strength
of Customs in most men surmounts ye strength
462: of reason. acts. 16. 13. the doctrine of ye gospel
was of yt nature yt ye state of religion all over ye
Earth must be overturnd by it. Custome dips men
in as durable a dye, as nature
h: 3. It was Contrary to ye sensuality of ye world, & ye
lusts of ye flesh. how impossible was it yt a cruci=
fied lord, & a crucified Doctrine, should be received
in ye world without ye mighty operation of a di=
vine power upon ye hearts of men
h: 2. Divine power appeard in ye instruments employed for
ye publishing & propagating ye Gospel
h: 1. mean & worthless in themselves. 2 Cor. 4. 7. whom
h: 2. ye force a divine power suddenly spirited ym, &
fitted ym for so great a work. Luke 24. 49.
h: 3. The divine power appeard in ye means wch by it was
propagated
h: 1. by means different from ye Methods of ye world
p. 461. not by force of arms, as some religions have taken
root in ye world. Mahomets horse hath trampled
heb: upon ye heads of men, to imprint an alcoran in
6. 5. ye brains, & robbed men of ye goods to plant ye
religion.. but ye Apostles bore not ye Doctrine
thro ye world upon ye points of ye swords. 2 Cor: 10. 4. 5. 12. 4
h: 2. Against all ye force, power, & wit of ye world.
acts. 19. 26. scarce any of ye first Emperors, but
had yr swords dyd red in ye blood of ye Xtians. The
flesh with all its lusts, ye world with all its flatte=
ries, ye statesmen with all yr craft, & ye mighty
with all yr strength joynd together to Extirpate
& keep it down
h: 4. The divine power was conspicuous in ye great
success it had under all these difficulties. In less
yn thirty years yr was never a province of ye
Rom: Empire, & scarce any part of ye known
world but was stord with ye professors of it
h: 5. The third thing is, the power of God appears
in ye application of redemption, as well as in
ye person redeeming
h: 1. In ye planting of grace. there is a greater dis=
Colos: tance between ye terms of sin & righteousness,
1. 19 corruption & grace, yn between ye terms of nothing
& being. In creation we had an Earthly, by conversion,
a heavenly state. In creation, nothing is changed
into something; in Conversion

Isa: 53. 1. hell is transformed into heaven, wch is more yn
ye turning nothing Into a glorious Angel
h: 2. The Instrument wch by it is wrought is dignified
with ye title of power. Rom: 1. 16.
The power of God is Conspicuous
h: 1. In turning ye heart of man against ye Strength of ye
Inclinations of nature. the Stream of nature
50: 1. Cannot be turned, but by a power above nature. Not
one Converted Soul from Adam to ye last yt shall be to
ye End of ye world, but is a Trophy of ye Divine Conquest
h: 2. As it is wrought against ye Inclinations of nature; so
against a multitude of Corrupt habits rooted in ye souls of men
Every proud thought, Every Evil habit Captivated, serves for
matter of triumph to ye power of God
h: 3. Against a multitude of temptations & Interests. The
Divine Strength only Can seperate ye world from ye
heart, & ye heart from ye world. Luke 14. 24, 25, 26.
h: 4. The manner of Conversion shewes Less ye power of God
There is not only an irresistible force used in it, but
an agreeable sweetness. The power is so Efficacious
yt nothing Can vanquish it; & so sweet, yt none
did Ever Complain of it. Phil: 2. 13.
h: 2. The power of God in ye application of redemption is
Evident in ye pardoning a sinner
h: 1. In ye pardon it self. The power of God in pardon=
ing is advanced beyond an ordinary strain, beyond ye
Creating Strength. In Creation, he had power o
ver his Creatures; in this, power over himself
h: 2. In ye sense of pardon. as none but Infinite pow
er Can remove ye guilt of sin, so none but Infinit
power Can remove ye despairing sense of it. Isa: 66. 19:
h: 3. This power is Evident In ye preserving grace
As ye providence of God is a manifestation of his
power In a Continued Creation; so ye preserva
tion of grace, is a manifestation of his power
in a Continued regeneration. Coloss: 1. 13. Eph: 1. 19
Use 1. Of Information. The Divine nature attribu
ted to Christ Rev: 1. 8. 17. 18 Isa: 9. 6. John. 2. 19
h: 1. The Creation wch is a work of omnipotence is more
yn once ascribed to him. Isai: 45. 12. 16. 23. Rom: 11. 11.
h: 2. As Creation, so preservation is ascribed to
him. Coloss: 1. 7. Heb: 1. 3. Isa: 41. 4.
h: 3 resurrection also is ascribed to him. John. 6. 28.
Use 2. Of Information. hence may be Inferred ye Deity
436. of ye holy Ghost. Job. 33. 4. resurrection, is
also ascribed to him. Rom: 8. 11. 1 Thes: 1. 8
h: 3. The blessedness of God is hence Evidenced

yt is nothing can hinder his happiness,
because can resist his power: If he can 30
wtsoever he will, he cannot want anything
yt he wills: he is as happy, as great, as glori=
=ous, as he will. Nothing can be Infinitly
happy, yt is limited or bounded –
h: 4. hence is a ground for ye Immutability of God
because almighty, yrfore Immutable Mal: 3. 6.
h: 5. hence is Inferred ye providence of God, & his
Government of ye world. he yt frames a work,
is fittest to guide & govern it
h: 6. here is a ground for ye worship of God. wisdom &
power are ye grounds of ye respect we give
447. to men; yy being both Infinite in God, are ye foun=
=dation of a solemn honour due to him from his
creatures. all religion & worship stands es=
=pecially upon two pillars, goodness & power
in God. 2. Kings. 17. 36. heb: 11. 6 Rom: 4. 21. matt: 8. 2.
h: 7. from ye we have a ground for ye belief of ye
resurrection. 1 Cor: 15. 22. luke 1. 34. 37. Psa: 103. 12.
h: 8. since ye power of God is so great & Incom=
=prehensible, how is it, yt it should be Contemned
& abused by ye Creatures, as it is?
h: 1 The power of God is Contemned in every sin, Especial=
= ly in obstinacy in sin. 1 Cor: 10. 22. Job 40. 9.
h: 2. This power is Contemned in distrust of God. Psal: 78. 9.
h: 3. 'Tis Contemned in too great a fear of man, wch ariseth
from a distrust of Divine power. Isa: 51. 12. 13.
h: 4. 'Tis Contemned by trusting in our selves, in means,
in man, more yn in God Isa: 10. 13. 14. = 31. 3.
h: 5. Unbelief of ye Gospel is a Contempt & disowning
Divine power.
h: 2. The power of God is abused, as well as Contemned 1.
h: 1. wn we make use of it to justifie Contradictions
h: 2. by presuming on it, without using ye means he
hath appointed. John 11. 53. 54.
h: 9. If Infinite power be a peculiar property of
God: how miserable will all wicked men fore=
Job 34. =ever be under ye power of God. men may
Psal: break his laws, but not impair his arm; they
60. 29 may slight his word, but cannot resist his power
Job: 10. 7. Dan: 7. 9. Acts. 12. 23.. There are two attri=
=butes God will make glister in hell to ye full, his
wrath & his power. Rom: 9. 22. 2 Thes: 1. 9.
Rev: 19. 12 how great will yt strength be yt is backed by all ye power of God

Use. this Consideration of ye Infinite power of God, is
of Comfort. As omnipotence is an ocean yt Can=
not be fathomed, so ye Comforts from it are Stre=
ams yt Cannot be Exhausted. wt joy Can be want=
ing to him yt finds himself folded in ye arms of
omnipotence. this perfection is made over to
believers in ye Covenant, as well as any other attri=
bute; I am ye Lord you God: you need not dread
men, since you have one to restrain ym, nor fear
Devils, since you have one to chain them
h: 1. here is Comfort in all afflictions & distresses..
our Evils Can never be so great to oppress us, as his
power is great to Deliver us. Psalms. 121. 2.
h: 2. Tis Comfort in all strong & stirring temptations &
Corruptions. Eph: 6. 10. 1 Matt: 19. 26.
h: 3. Tis Comfort from hence, yt all promises shall be per=
formed. goodness is sufficient to make a promise,
but power is necessary to perform a promise
h: 4. from ye power in God, we have ground of assurance
for perseverance. John 10. 29. Rom: 14. 4. Deu: 1. 31.
h: 5. from ye power we have ground of Comfort in ye
lowest Estate of ye Church. Job. 4. 9. Psal: 74. 11. Isa: 63. 5.
b: 3. Of Exhortation
h: 1. Meditate on ye power of God, & press it often upon
your minds. many truths, tho assented to by our under=
4 & 8. standings, are kept under hatches by Corrupt affections
& have not ye Due Influence, because yy are not brought
forth into ye open air of our souls by meditation
h: 2. Let us be Induced to trust God upon ye account of his power
Psalm: 146. 1. A strong God, & a weak faith in omnipotence
do not suite well together. Indeed we are more Engaged
to a trust in Divine power yn ye antient patriarchs wn
we have ye wonderful Effects of yt which they had
but obscure Expectations of.
h: 1. Con: trust in God Can never be without taking in Gods
power as a Concurrent foundation with his truth. Tis
ye main ground of trust & so set forth in Isa: 26. 4.
h: 2. Sometimes ye power of God is ye sole object of trust
faith will be spiritless, & prayer will be lifeless, if
power be not Eyed by us in those things which Cannot
be done without an arm of omnipotence. Eph: 3. 20
h: 3. This doctrine teaches humility & submission. The vast
disproportion between ye mightiness of God, & ye
meanness of a Creature, inculcates ye lesson of humi=
lity in this due sense. 1 Peter. 5. 6. Rom: 3. 4.
h: 4. It teaches us not to fear ye pride & force of man
how unreasonable it is to fear a limited above an
unbounded power. Isai: 40. 23, 24 = 9. 13. hos: 13. 3. .7
h: 5. wherefore ye doctrine teaches us ye fear of God. Jer: 10. 6
Luke II r. ex. The omnipotence of God is not only ye
12. 5. object of a believers trust, but a believers fear.
how should we stand in awe of yt power wch Can lift
=up us, though angels & men should Combine to [illegible]
Can preserve us, tho devils & men Conspire to destroy us

142. A Common Place Book
Upon ye Holiness of God Exo: 15: 11
Who is like unto thee O Lord &c:
this verse is one of ye loftiest descriptions
of ye majesty & Excellency of God in ye whole
Scripture. tis a part of Moses triumph-
ant song, after a great & real, & a typical vic-
tory; ye womb of wch all ye deliverances of ye
494. Church were Couched. Interrogations are in Scrip
Psal: 130 ture ye strongest affirmations or negat:
4. fear is ye product of his mercy as well as his justice
none can truly praise him without being affec-
ted with astonishment at his greatness. wtsoever
a human tongue can speak, or an angelical un-
derstanding think of ye Excellency of his nature
& ye greatness of his works, falls short of ye
vastness of ye divine perfection. A Creatures
praises of God are as much below ye Eternal or
transcendent Eminency of God, as ye meaness of
a Creatures being is below ye Eternal fulness
of ye Creator.

Doctr: That ye judgments of God upon his Enemies as
well as his mercies to his people, are matter of prais
Justice & mercy are so linkt together in his acts
of providence, yt ye one cannot be forgotten
whiles ye other is acknowledged. Psal: 89.1= ci.1.
But ye Expression I pitch upon in ye text to
handle, is glorious in holiness. the holiness
of God is his glory, as his grace is his riches; ho-
liness is his Crown, & his mercy is his treasure
this is ~~his~~ ye blessedness & nobleness of his nature;
it renders him glorious in himself, & glorious to
his Creatures, yt understand any thing of this lovely
perfection. Isai 42. 21.

Doctr: Holiness is a glorious perfection belonging to ye nature
of God. he is often styled so in scripture to be holy. 2 King. 19.22
h: 1. Heathens have own'd it. Proclus Calls him
h: 2. The absurdest hereticks have own'd it
h: 3. The nature of God cannot rationally be conceiv'd
496. without it. Let these two things be Considered
h: 1. If any, this attribute hath an Excellency above
his other perfections
h: 1. None is sounded out so loftily with such solem-
nity, & so frequently by angels yt stand before
his throne, as this, in Isai: 6. 3. & Rev: 4. 8.
wtsoever other attribute is left out, this God
would have to fill ye mouths of Angels & blessed
Saints for Ever in heaven.
h: 2. He singles it out to swear by. Psal: 89. 35. Amos 4. 2
h: 3. Tis his glory & beauty. holiness is ye honour
of a creature, sanctification & honour are linkt
together 1 Thes: 4. 4.

this renders him lovely to all his Innocent Creatures, tho formidable to ye guilty ones

h: 9. Tis his very Life. so it is Called Eph: 4.18. alienated from ye Life of God, yt is from ye holiness of God

h: 2. As it seems to challenge an Excellency above all his other perfections, so it is ye glory of all ye rest. As his power is ye strength of him, so his holiness is ye beauty of him

h: 1. Observe, ye nature of divine holiness
The holiness of God Negatively, is a perfect & unpolluted freedom from all Evils
Positively, tis ye rectitude or Integrity of ye Divine nature, or ye Conformity of it in affection & action to ye divine will, as to his Eternal law,
49a wch by he works with a becomingness to his own Excellency, & wch by he hath a delight & Complacency in every thing agreable to his will, & an abhorrency of everything Contrary yr unto
This property of ye divine nature is, first

h: 1. An Essential & necessary perfection. his holiness is as necessary as his being: As he cannot but know wt is right, so he cannot but do wt is just. tis at Gods liberty whether he will permit a Creature to sin, but if he sees good to suffer it, tis impossible but yt he should detest ye Creature yt goes Cross to his righteous nature

h: 2. God is only absolutely holy. 1 Sam: 2.2. Rev: 15. 4.
And tho ye standing Angels shall never be changed, yet yy are still changeable in yr own nature, & yr standing is due to grace, not to nature

h: 3. God is so holy, yt he cannot possibly approve of any Evil done by another, but doth perfectly abhor it
101. to be delighted with ye Evil in anothers act, Contracts a guilt, as well as ye Commission of it; for approbation of a thing is a consent to it. Rom: 1.32.

h: 1. he abhors sin necessarily

h: 2. yrfore he hates it Intensly Hab: 1.13 Zach: 8.17.
God is not displeased with ~~[illegible]~~ ye nature of man as man, for yt was derived from him; but with ye nature of man as sinfull, which is from ye sinner himself

h: 3. he hates sin universally because necessarily & Intensly
though Gods hatred of believers persons is removed by faith in ye satisfactory death of Jesus Christ yet his antipathy against sin was not taken away by yt blood

h: 4. he hates sin perpetually

h: 4. God is so holy, yt he Cannot but love holiness
In others
h: 5. God is so holy yt he Cannot positively will or Encou=
404. =rage sins in any: God tempts no man. Jam: 1.13. men
are said to be fitted for destruction Rom: 9.22. but
God is not said to fit them; they by yr iniquities fit
themselves for ruine
h: 6: God Cannot Command any unrighteousness. as
all vertue is summ'd up in a love to God, so all
iniquity is summ'd up in an Enmity to God
h: 2. Nor Can God secretly inspire any Evil into us
h: 3. Nor Can God necessitate man to sin. indeed sin Cannot
be Committed by force; yr is no sin but is in some
sort voluntary
h: 6. God Cannot act any Evil in or by himself
h: 7 The manifestation of Gods holiness
h: 1. his holiness appears as he is Creator, in
framing man in perfect uprightness
h: 2. his holiness appears in his laws, as he is a law=
=giver & a judge. This purity is Evident
h: 1. In ye Moral Law; or Law of nature. Rom: 7.12.
As ye holiness of ye scripture demonstrates ye
Divinity of its author, so doth ye holiness of ye law
shew ye purity of ye law-giver
h: 1. The purity of ye law is seen in ye matter of it
It prescribes all yt becomes a creature towards
Rom: God, & all yt becomes one Creature towards ano=
7.9.11. ther of his own rank & kind: there is no good (22
12. but it Enjoyns, & no Evil but is disowns. Math: 5.28,
h: 2. It is seen in ye manner of its precepts. as
509. it prescribes all good, & forbids all Evil, so
it doth Enjoyn ye one, & banish ye other as such.
men Command temperance & justice, not as
vertues in themselves, but as yy prevent disor=
=der & Confusion in a Common wealth
h: 3. In ye spiritual Extent of it. the most righteous
Powers in ye world do not so much regard in
laws wt ye inward affections of ye subjects are.
the External acts are only ye objects of yr decrees
Either to Encourage them if yy be usefull, or discour=
=age them if yy be hurtfull to ye Community.
h: 4. In regard of ye perpetuity of it. the purity and
perpetuity of it are linkt together. Psal: 19.9.
And indeed God values it at such a rate, yt rather
yn part with a tittle, or let ye honour of it lie in ye
dust, he would not only let heaven & earth pass
away, but Expose his son to death for ye reparati=
=on of ye wrong it had sustained

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h:2. his holiness appears in ye Ceremonial Law: he
witnessed a perpetual & uninterrupted abhorrence
of wt soever was Evil by ye morning & Evening sacrifices
h:3. This holiness appears in ye allurements annexed to ye
law for keeping it; & ye affrightments to restrain
from ye breaking of it. the promises & threatnin
= gs are both ye branches of holiness in God. 2 Cor: 7.1
h:4 his holiness appears in ye judgments inflicted for ye
violation of ye Law. Psal: 103.6. = 11.6.7. Isa: 6.3.9.10.11
h:1. how severely hath he punished his most noble crea
= tures for it. Jude.6. Gen: 3.14.
h:2. how detestable to him are ye very instruments of sin.
h:3. how detestable is every thing to him yt his in ye
sinners possession. Gen: 3.17.18. Rom: 8.20,21,22.
h:4. what design hath God in all these acts of severity & vindic
= tive Justice, but to set off ye lustre of his holiness. the
c 13. End of all his judgments, is to witness to ye world his
abominating of sin. Micah: 1.2. Amos. 4.2.
c h:3. The holiness of God appears in our restoration
Tis in ye glass of ye Gospel we behold ye glory
of ye Lord 2 Cor: 3.18 Isa: 1.27.
h:1. This holiness of God, appears in ye manner of
our restoration, viz by ye Death of Christ
Isa:5 holiness drew ye vail between God's Countenance
16. & our Saviour's soul. Justice indeed gave ye
c stroke, but holiness orderd it Psal: 22.1.2.3. Rom: 3.25
h:1. Consider, ye dignity of ye redeemers person
h:2. Con: ye near relation he stood in to ye Father. Rom: 8.32
yn was his head loaded with curses. wn he stood
h under ye sentence of Gal: 3.13. Isai: 53.10. Math: 27.46
h:3. ye value he puts upon his holiness, appears further
in ye advancement of ye redeeming person after death
c h:4. Con: In ye way of redemption, his holiness in ye
hatred of sin, seems to be valued above any other
attribute. tis ye glory of power, mercy, Justice, wis
c = dom, yt yy are all holy. Psal: 97.10.
h:5. The holiness of God in his hatred of sin, appears
Acts. in our Justification, & ye Conditions he requires of all
15.9. yt would enjoy ye benefit of redemption. James. 2.20
none are partakers of ye divine blessedness, yt
c 16 are not partakers of ye divine nature Heb: 12.14.
he will not have men be brought only into a relative
state of happiness by Justification, without a real
c state of grace by Sanctification. Rom: 2.7.
h:3. It appears in ye actual regeneration of ye redeem
ed souls, & a carrying it on to a full perfection
h:III To lay down some propositions in ye Defence of
Gods holiness in all his acts, about or Concerning sin
Pro:1. Gods holiness is not Chargeable with any blemish
for his creating man in a mutable State. Eccl: 7.29.

h:1. No Creature can be Capable of Immutability by nature
h:2. Tho God made ye Creature mutable, yet he made
him not Evil. Gen: 1.27.31. = 3.3. 1 Tim: 3.6.
h:3. Wherefore it follows, yt tho God created man Changeable,
yet he was not ye Cause of his change by his fall
Angels & men were left at yr liberty & to ye Con-
duct of ye natural faculties; & if God Inspired
them with any motions, they could not but be moti-
= ons of good, & suted to ye righteous nature he
had endued them with. Gen: 3.6. Eccle: 7.29.
Pro:2. Gods holiness is not blemisht by Enjoyning man
a law, which he knew he would not observe
h:1. The law was not above his strength. he had as
much power, or rather more, to conform to it,
yn to warp from it. John 1.3. Rom: 7.12.
h:2. Tho ye law be now above ye strength of man,
yet is not ye holiness of God blemisht by keeping it up
Reas for ye Impossibility of it did not result from ye
nature of ye law, but from our Corrupt nature
h:3. Gods fore knowledge yt his law would not be
observed, lays no blame upon him.
Pro:3 The holiness of God is not blemisht by decree-
ing ye Eternal rejection of some men.
Pro:4. The holiness of God is not blemisht by his Decreed
will to suffer sin to enter into ye world
h:1. The will of God is in some sort Concurrent with
sin. he doth not properly will it, but he wills
Rom 9.19. not to hinder it, to which by his omnipotence
he could put a bar. God can, if he pleased, ba-
Gen: 20.6. nish all sin in a moment out of ye world. to
Num 22.34. say God doth will sin as he doth other things,
is to deny his holiness; to say it Entered without
any thing of his will, is to deny his Omnipotence
h:2. God doth not will sin directly, & by an Efficacious will
h:3. God wills ye permission of sin. He doth not posi-
tively will sin, but he positively wills to permit it.
Reas. tho he does not approve of sin, yet he approves
of yt act of his will, whereby he permits it
h:4. This act of permission is not a meer & naked per-
mission, but such an one as is attended with a
Certainty of ye Event.
h:5. This act of permission doth not taint ye holiness
of God. Acts 14.16. This will appear
h:1 from ye nature of this permission
h:1. Tis not a moral permission, a giving liberty of tole-
= ration or any law to

Commit ſin with Impunity
h:2. but ye permiſſion of God in ye Caſe of ſin, is no
more yn yt not hindering a ſinfull action, wch
he could have prevented. Gen: 20.6. Psal: 81.12.
h:3. Now ye permiſſion is not ye Cauſe of ſin, nor doth
blemiſh ye holineſs of God. permiſſion is no
action, nor ye Cauſe of yt action wch is permitted
h:4. The holineſs of God is not tainted by ye, becauſe he was
under no obligation to hinder yt Commiſſion of ſin. God
did as much for Angels & man, as became a wiſe Go=
vernour. man had a ſufficiency to ſtand at firſt
h:1. Con: yt Gods permiſſion of ſin, is not ſo much as his re=
=ſtraint or limitation of it.
c.29. his permiſſion of ſin is in order to his own glory,
& a greater good. God did nor doth he permit ſin as
ſin, or permit it barely for it ſelf, but as an occa=
ſion for ye manifeſtation of his own glory. The
reign of ſin opened a door for ye reign & triumph of
grace. Rom: 5.21. = 3.7. Gen: 3.15.16.17.
Pro: 5. The holineſs of God is not blemiſht by his Concur=
=rence with ye Creature in ye material part of a
ſinfull act. Some to free God from having any
hand in ſin, deny his Concurrence to ye actions of men
h:1. There is a Concurrence of God to all ye acts of ye
Creature. As in acts.17.28.
h:2. Tho ye natural vertue of doing a ſinfull action be from
God, & ſupported by him, yet this doth not blemiſh ye
holineſs of God; while God concurs with them in ye acts,
he inſtils no Evil into men.
h:1. No act in regard of ye ſubſtance of it is Evil.
h:2. hence it follows, yt an act as an act is one thing &
ye viciouſneſs another. The action is not ye ſinfull=
=neſs, nor ye ſinfulneſs ye action; yy are diſtinguiſht
as ye member, & a diſeaſe in ye member.
h:3. It will appear further in ye, yt hence it follows yt ye
action, & ye viciouſneſs of ye action, may have two
diſtinct Cauſes. yt may be ye Cauſe of ye one yt is
not ye Cauſe of ye other, & hath no hand in ye produc=
h:4. =ing of it. Tis very Congruous to ye wiſdom of God to move
his Creatures according to yr particular natures; but
ye motion makes him not ye Cauſe of ſin
h:5. God hath one End in his Concurrence, & man another
in his action. So yt yt is a righteous, & often a gra=
c.M. =cious End in God, wch yt is a baſe End in man. God
Concurs to ye ſubſtance of ye act; man produceth ye
Circumſtance of ye act wch by it is Evil. Gen: 50.20
Pro:6. The holineſs of God is not blemiſht by propoſing objects
to a man, which he makes uſe of to ſin. For
h:1. This propoſing or preſenting of objects invades not ye
liberty of any man. outward things have only an
objective influence, not an inward.

h:2. The objects are good in ymselves, but ye ill use
of ym is from mans Corruption
h:3. Since ye natural Corruption of men will use
such objects ill, may not God without tainting
himself, present such objects to ym in subser-
viency to his gracious Decrees
Pro: 7. The holiness of God is not blemisht by withdraw-
ing his grace from a sinfull creature, wch by he
falls into more sins. Deu: 29. 4. The reason is
h:1. because ye act of God in yt is only negative. thus
God is sd to harden men: not by positive hardning
h:2. The whole positive cause of ye hardness is from
mans Corruption; God infuseth not any sin in
to his Creatures, but forbears to infuse his grace
p.37. & restrain ye lusts, wch upon ye removal of his grace
work impetuously. Rom: 1. 24. 26. Exo: 9. 12 = 7. 13
h:3. God is holy & righteous, because he doth not with-
draw from man, till man deserts him. Rev: 22. 11
h:4. God is obliged to Continue his Grace to them
Gen: 22. 2. Gods holiness is not blemisht by his Commanding
those things somtimes wch seem to be against
nature, or thwart some others of his precepts
Ult: 8. Is it as we have heard; yt he be informed
h:1. how great & how frequent is ye Contempt of this
eminent perfection in ye Deity. Since ye fall, this
attribute, wch renders God most amiable in him
self, renders him most hatefull to his apostate
p.40. Creatures. Tis impossible yt he yt loves iniquity
Can Effect yt wch is irreconcileably Contrary
to ye iniquity he loves. If yy believe a being
of a God, ye own reason will Enforce to imagine
him holy: yrfore rather yn fancy a holy God, yy
would fain fancy none att all. Psal: 50. 21. 6. = 6. 4
h:5. The holiness of God is injurd in charging our sin upon
God. nothing is more natural to men, yn to
seek Excuses for yr sins, & cast it upon others
h:6. It is injurd, wn will study arguments from ye
holy word of God to Colour & shelter ye crimes
h:8. It is so, wn men will put up petitions to God to fu-
rther ym in a wicked design. James. 4. 3.
h:6. The purity of God is contemned wn hating & scoffing
att ye holiness wch is in a Creature.
h:7 he is injurd, by our unprepared addresses to him
h:8 It is injurd, in our depending upon our imperfect
services to bear us out before ye tribunal of God
This is too ordinary: these Jews in Rom: 3. 10
h:9. Tis a Contemning ye holiness of God, wn we charge
ye Law of God with rigidness; this is ye highest con-
tempt of this holiness

h: 10. The holineſs of God is injured Opinionatively
h: 1. In ye opinion of venial ſins. the Romaniſts
divide ſins into venial & mortal. Contrary
£46. to Rom: 6.23. Gal: 3.10. Every ſin as ſin is death &
h: 2. In ye opinion of works of ſupererogation.
Uſe: 2. It may informe us, how great is our fall from God,
& how diſtant we are from him. the devil
is not more fallen from ye rectitude of his nature
& likeneſs to God, yn we are; & yt we are not in
ye ſame Condition with thoſe Apoſtate ſpirits, is not
from any thing in our natures, but from ye mediation
of Chriſt. Eph: 4.18. Rom: 3.23. 1 Cor: 2.14.
Uſe: 3. All unholineſs is vile & oppoſite to ye nature of God
Uſe: 4. Sin cannot eſcape a due puniſhment. Becauſe
h: 1. This deteſtation of ſin muſt be manifeſted
h: 2. As his holineſs is natural & neceſſary, ſo is ye puni=
=ſhment of unholineſs neceſſary to him. God can=
£40. =not but be holy, & yrfore cannot but be juſt, becauſe
injuſtice is part of unholineſs
h: 3. yrfore yr can be no Communion between God & unholy ſpirits
if yr be no way to ſeperate ye ſin from ye ſinner,
ye ſinner muſt lie under ye diſpleaſure of God
Uſe: 5. There is yrfore a neceſſity of ye ſatisfaction of ye
holineſs of God by ſome ſufficient mediator of yt
Uſe: 6. hence it follows, yt is no Juſtification of a ſinner
by any thing in himſelf
U: 7. From hence we might infer ye deity of Chriſt
8. God is fully fit for ye government of ye world
9. hence infer yt ye Xtian religion is of divine Extraction
Uſe: 2. The ſecond uſe is of Comfort. this attribute
h: 1. frowns upon Curſed nature, but ſmiles in ye
reſtoration made by ye goſpel
h: 1. by Covenant we have an Intereſt in this attribute,
as well as any other
h: 2. This attribute renders God a fit object for truſt & dependance
h: 1. Tis yt it renders him fit to be Confided in for ye
anſwer of our prayer. Matt: 7.11. Rev: 6.10.
h: 2. This renders him fit to be Confided in for ye Com=
=fort of our ſouls in a broken Condition. Isa: 57.15
h: 3. This renders him fit to be confided in for ye mainte=
=nance of grace, & protection of us againſt our Enemies
h: 3. ſince he is holy, he will Certainly value every holy
ſoul. Psal: 73.20. = 4.3. 2 Peter. 1.4.
h: 4. Tis Comfort, yt God will perfect holineſs in every up=
=right ſoul. he will not leave. Exalting ye attribute
h: 12. wch is ye believers by a new Covenant till he ſays
[illegible]

Use 2. Exhortation, Let us glorifie yᵉ holineſs of God
ſec 6. we honour yᵉ attribute
h: 1. wⁿ we make it yᵉ ground of our love to God
h: 2. wⁿ we regard chiefly yᵉ illustrious appearance
of yᵉ in his judgments in yᵉ world. Psal: 119.119
h: 3. Wⁿ we take notice of it in every accomplishment
of his promiſe, & every grant of a mercy. the
ſec 4. certainty of his Covenant mercy depends upon an
unchangeableneſs of his holineſs. Iſa: 55.3
h: 4 Wⁿ we truſt his Covenant, & promiſe againſt
outward appearances. Psal: 22.2,3,4
h: 5. Wⁿ we ſhew a greater affection to yᵉ marks of his
Psal: holineſs in times of yᵉ greateſt Contempt of it
119.126 to honour it is yᵉ way to engage it for us: God
127,136 honours men, yᵉ same way yʸ honour him. Rom: 1.21
Use 3. Exhortation, Let us labour after a Conformity
to God in yᵉ perfection. Eph: 4.19. Gen: 3.5
h: 1. Let us imitate him in his law. Psal: 19.8
h: 2. Let us imitate him in his Chriſt John 14.1. heb: 7.26
h: 1. Con: tis yᵉ wⁿ in he commads our imitation of him.
h: 2. This is yᵉ prime way of honouring God. The
ſec 60 Angels are not called holy for aſſerting his pu=
=rity, but conforming to it. Iſa: 6.13. — 29.23.
h: 3 This is yᵉ excellency & beauty of a creature
h: 5. Tis our life. wᵗ is a divine Excellency can
not be a Creatures deformity. Every perſon is
morally dead whiles he lives an unholy life
holineſs is our life. Rom: 8.10
h: 5. Tis yᵉ only fits us for Communion with God. heb: 12.14
the Creature muſt be ſtript of his unrighteous=
ſec 62 =neſs, or God of his purity, before yʸ can come toge=
=ther. 1 John 1.6. Divine fruition is not so much by
a union of preſence as a union of nature
h: 6 We can have no evidence of our Election & Adop=
=tion without it. Conformity to God in purity, is yᵉ
fruit of Electing love. Eph: 1.4. 1 John. 2.29.
h: 1 Let us be frequent in yᵉ meditation of yᵉ ho=
=lineſs of God, Eſpecially as diſcovered in Chriſt
h: 2. Let us often Exerciſe our ſelves in acts of love
to God, because of yᵉ perfection
h: 3. Let us make God our End. Every mans mind
forms it ſelf to a likeneſs to yᵗ wᶜʰ it makes its
chief End. An Earthy ſoul is as droſſy as yᵉ
Earth he gapes for.
h: 4 In every deliberate action, let us reflect
upon yᵉ divine purity as a pattern. The
more likeneſs we have to him, yᵉ more love
we ſhall have from him. John 14.21.

h: 5 Exhortation, let us Carry our selves holily in a
£ 54. spiritual manner in all our religious approaches
to God: Psal: 93. 5. Exo: 3. 5. Isa: 1.15. Job 11.13,14.
h: 6. Let us address for holiness to God ye fountain of it —
he only Can mould us into a divine frame. the
great original Can only derive ye Excellency of
his own Nature to us. Isa: 43.15. Thes: 1.5.23 —
there is no fear of our sanctification, if we come to
him as a God of holiness, since he is ye God of peace,
& ye breach made by Adam is repaired by Christ.

£ 79. Con: the Goodness of God Cut of the
10 Mark. 18. v Jesus sd unto him why Callest thou
God is only originally, Infinitly, perfectly & Im
mutably good. from ye young mans question
we may remark a few things
h: 1. The opinion of gaining Eternal Life by ye
outward observations of ye Law will appear
very unsatisfactory to an Inquisitive Conscience
whosoever will Consider ye nature of God, & ye
relation of a Creature, Cannot with reason think
yt Eternall happiness or Life was ~~due~~ of it self due
from God as a recompence to Adam, had he persisted
in a state of Innocency Rom: 11.35. God gives to ye
Creature, he doth not properly repay
h: 2. Tis ye disease of humane nature since its Corrupti
on to hope for Eternal life by ye tenor of ye Covenant of works
all men set too high a value upon yr own services:
£ 80 sinfull Creatures would fain make God a debtor to ym
& be purchasers of felicity: & Paul Confesseth it to be
his own sentiment before Conversion Phil: 3.7. the
whole nation of ye Jews affected it. Rom: 10.3 Luke 19.12.
the Papists follow yr steps & Expect Justification by
ye merit of works Math: 19.27.
h: 3. how Insufficient are some assents to divine truths &
some Expressions of affection to Christ without ye
practise of Xtian precepts
h: 4. we should never admit any thing to be ascribed to us wch
is proper to God. why Callest thou me good yt is th
Doctr: Pure & perfect goodness is only ye royal pre-
rogative of God, yt is Goodness is a Choice perfect
=ion of ye divine nature
h: 1. All nations in ye world have acknowledged God good —
h: 2. the notion of Goodness is Inseparable from ye notion of a
Goodness is ye brightness, & loveliness of our Creator
En: 1. wt this Goodness is
h: 1. we mean not by this, ye goodness of his Essence,
or ye perfection of his nature

p.93. the Devil is good, as he is a Creature of Gods
making: he hath a natural goodness, but not a
amoral goodness; so hath all Creatures: ye more
of a being, ye more of yt sort of natural goodness ye have
h:2 Nor is it ye same with ye blessedness of God
but somthing flowing from his blessedness
h:3. nor is it ye same with ye holiness of God
the holiness of God is manifest in his ratio=
=nal Creatures; but ye goodness of God Extends
to all ye works of his hands. Psal:145.9.
h:4. nor is ye goodness of God ye same with ye mercy
p.94. of God. goodness Extends to more objects yn mercy
Creation is an act of goodness, not of mercy
Goodness & mercy are distinct, tho mercy be a
branch of goodness; ye may be a manifestation of
goodness, ~~[illegible]~~ tho none of mercy: some
think Christ had been Incarnate, had not man
fallen: had it been so, yt had been a manifestation
of goodness to our nature, but not of mercy; because
sin had not made our natures miserable.
h:5. by goodness is meant ye bounty of God. this is
ye notion of goodness in ye word. A righteous
man & a good man are distinguished. Rom:5.7.
h:6. The goodness of God comprehends all his attributes. this
is ye Captain attribute wch leads ye rest to act
h:2. To Explain ye nature of ye goodness
h:1. he is good by his own Essence
h:2. God is ye prime & chief goodness
h:3. This goodness is communicable Eph:1.3. Cant:1.3.
h:4. God is necessarily good. he could not create any
thing without goodness in ye very act
h:5. tho he be necessarily good, yet he is also freely good
h:6. This goodness is communicative with ye greatest pleasure
h:7. The displaying of ye goodness was ye motive &
End of all his works of Creation & providence
p.95. he produced Creatures yt he might be known
in his glory & [illegible] [illegible]:10.13.
h:3. That God is good
h:1. The more excellent any thing is in nature, ye
more of goodness & kindness it hath
h:2 he is ye Cause of all Created good, he must therefore
p.96. himself be ye supream Good. If any thing be
good of it self, it must be infinitely good
that wch is finite is [illegible] of ye goodness
h:1. the goodness of God is [illegible] by [illegible] in their
[illegible] ye [illegible]

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would it have been wisdom in God to frame a free
Rom: Creature, & yet totally to restrain ye Creature from
3.3.= following its liberty. As ye unbelief of man doth
11.32. not diminish ye redeeming grace of God: so neither doth
ye fall of man Lessen ye Creating goodness of God
h: 2. Nor is his goodness prejudiced, by not making all things
ye Equal subjects of it
h: 1. 'Tis true all things are not subjects of an Equal goodness
the goodness of God is not so illustriously manifested
in one thing as another
h: 2. The goodness of God to Creatures, is to be measured by
ye distinct usefulness to ye Common End
h: 3. The goodness of God is more seen in ye Inequality
h: 4. The goodness of God could not be Equally Communicated to
all, after ye settlement in ye several beings
h: 5 God ought to be allowd ye free disposal of his own goodness
tho' he be good, yet his wisdom is ye rule of dispens
ing his goodness
h: 6. The severe punishment of offenders, & ye afflictions he
inflicts upon his servants, are no violations of his goodness
497. to punish wickedness is right, yrfore good: punishments
in themselves are not a moral Evil in ye person yt inflicts
tho yy are a natural Evil in ye person yt suffers them
h: 1. Gods judgments in ye world do not Infringe his goodness
h: 1. The justice of God is a part of ye goodness of his nature
'Tis a property of goodness to hate Evil, & yrfore a proper-
ty of goodness to punish it. Exo: 33.19.=34.7.
h: 2. Is it not part of ye goodness of God to make laws,
& annex threatnings; & shall it be an Impeachment
of his goodness to support them. Rom: 7.12. the re-
wards of obedience, & ye punishment of Disobedience
refer to ye same End, even for his glory
h: 3. hence it follows yt not to punish Evil would be a
want of goodness to himself. Psal: 89.14.=9.16.
h: 4. Punishment is not ye primary Intention of God
Judgments in ye world have a goodness in 'em, yrfore
h: 5 yy are no Impediments of ye goodness of God
h: 1. A goodness in ye preparations. he sends not judg-
602. ments without giving warnings. Eze: 22.30.
h: 2 A goodness in ye Executions of them. are yy not to
restrain ye Creature from further evils; & yy affright
others from ye same Crimes, wch yy wr inclinable to
Commit. Num: 16.34, 40. Luke. 17.32, 33. Psal: 58.10. Hab: 3.8
yt he rides upon his horses in anger against some,
his Chariots are chariots to others. how could God be a
603. friend to goodness, if he wr not an Enemy to evil? how is he
his enmity to evil, without [illegible] ye cause of his
[illegible]

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h: 2. The afflictions God inflicts upon his servants, are
no violations of his goodness. Sometimes God
604. afflicts men for ye temporal & Eternal good; for
ye good of ye grace in order to ye good of ye glory;
wch is a more Excellent good ye afflictions can be Evil
h: 4. For ye manifestation of his Goodness
h: 1. In Creation is his goodness manifested. all ye
varieties are so many apparitions of ye goodness
h: 1. The Creation proceeds from goodness. God did not
Create things because he was a living being; but
because he was a good being
h: 2. Creation was ye first act of goodness without himself
he was incomprehensively rich in himself in ye
possession of an unstained felicity. the work of Creation
Psal. cannot be called a work of mercy; for mercy supposeth
4. a Creature miserable; but yt wch hath no being is
subject to no misery: the Creation ytfore was not
an act of mercy, but an act of sole goodness
h: 3. There is not one Creature but hath a character of
his goodness. Psalm: 145. 9. he is good to all, & in all
h: 1. his goodness appears in ye being & nature of man
h: 1 how much of goodness is visible in his body
h: 2 but wt is yt to ye goodness wch shines in ye nature
607 of ye soul? who can Express ye wonders of yt
comeliness yt is wrapt as in ye Mask of Clay?
A soul Endued with a Clearness of understanding
& freedom of will. & besides this
h: 3. he made him after his own Image in holiness
h: 4. As to ye life of man in ye world, God by infinite
goodness Copied ~~him~~ out in him ye whole Creation, &
made him an abridgment of ye higher & lower world
heaven united to his soul, & ye Earth to his body
h: 1. All ye was free goodness. he hath tied together
heaven & Earth in our nature soul & body.
h: 0. The goodness of God appears in ye Conveniences he
610. provided for, & gave to man
h: 1. The world was made for man. Psal: 8. 6, 7, 8
h: 2. God richly furnisht ye world for man
h: 3. The goodness of God appears in ye Laws he hath given
to man, ye Covenant he hath made with him
h: 1. And ye appears in fitting ye Law to ye nature of man
h: 2. And in fitting it for ye happiness of man. Psal: 119. 18
612. goodness cannot prescribe a thing prejudicial: wt soever
it enjoyns, is beneficial to ye spiritual & Eternal
happiness of ye rational Creature

h: 3. In Engaging man to obedience by promiſes & threatnings.
a threatning is only mentioned, Gen: 2.17. but a promiſe
is implied
h: 1. God might have acted, in ſettling his law only as
a ſoveraign. Gen: 3. 11. 13
h: 2. by ye threatnings he manifeſts his goodneſs as well as
by his promiſes
h: 3. The reward he promiſed, manifeſts his Goodneſs to man,
no neceſſity could oblige God to reward man, had he con=
=tinued obedient in his created ſtate. 1 Cor: 4. 7. = 2, p. 1
h: 2. The manifeſtation of his goodneſs in redemption,
the whole Goſpel is nothing but one Entire mirror
of Divine goodneſs. Luke 2. 14.
h: 1. Goodneſs was ye ſpring of redemption. Rom: 5. 8.
h: 2. It was a pure goodneſs. there was no goodneſs in us
616. to be ye motive of his love: he might have ſtood to
ye terms of ye firſt Covenant, & Exacted our Eter=
=nal death: but his goodneſs was ye fountain of our benefit
h: 3. It was a diſtinct goodneſs of ye whole trinity. the
father makes ye promiſe of redemption, ye ſon
ſeals it with his blood, & ye ſpirit applies it; the
father adopts us to be his children, ye ſon redeems
617. us to be his members, & ye ſpirit renews us to
be his temples; In ye father teſtifies himſelf
well pleaſed in a voice, ye ſon proclaims his own
delight to do ye will of God, ye ſpirit haſtens with
a wing of a dove, to fit him for his work
h: 4. The Effects of it proclaim his great goodneſs
h: 5. hence we may conſider ye height of ye goodneſs in
redemption to Exceed yt in Creation. John: 3. 16 [illegible]
h: 1. In regard of ye difficulty of Effecting it
h: 2. this goodneſs is greater yn yt manifeſted in
Creation, in regard of its coſt. Psal: 49. 8.
h: 3. It is greater In regard of mans deſert to ye Contrary
h: 4. It was a greater goodneſs yn was Expreſt to-
-wards ye angels. Ephi 1. 10. Psal: 144. 3.
h: 5. It was a greater goodneſs to us, yn was for a time
manifeſted to Chriſt himſelf
h: 1. The firſt reſolution to redeem, & ye means
appointed for redemption, could have no other
611. Inducement but divine goodneſs. the union of
1 Cor: 11. our natures with Chriſts, was not merited by him
3. for all his meritorious acts w. performed in our nature
h: 2. In Gods giving Chriſt to be our redeemer, he gave
ye higheſt gift yt it was poſſible for divine goodneſs to do
h: 1. Tis a greater gift yn worlds. the wounds of an almighty
God for us are a greater teſtimony of goodneſs, yn if
we had all ye other riches of heaven & earth

h:2. It was a greater gift, because it was his own son
h:3 And yᵉ son given to rescue us [illegible] by his death
h:4. As a son yᵗ was Exalted for wᵗ he had done for us
by yᵉ order of Divine goodness. so yᵗ from first to
624. last we may behold nothing but yᵉ triumphs
of Divine goodness to fallen man
h:5. In bestowing yᵉ gift on us, Divine goodness gives
whole God to us: the Creator gives himself to
us in his son Christ. John:3.35. & wᵗ can divine
goodness do more for us
h:4 This goodness further appears in yᵉ high advance=
6aa4 ment of our nature, after it had so highly offended
our nature wᶜʰ was infinitly distant from, & belw
yᵉ Deity, now makes one person with yᵉ son of God
h:5. This goodness is manifest in yᵉ Covenant of grace
made with us, wᶜʰ by we are freed from yᵉ rigor of yᵗ of works
h:1. Tis goodness, yᵗ he should Condescend to make another
Covenant with man. Psal: 113. 6 Gen: 17. 2.
h:2. It is seen in yᵉ nature & tenor of yᵉ new Covenant, the
breaches of yᵉ old Covenᵗ Expelled us out of paradise, &
630. yᵉ Embraceing of yᵉ admits us into heaven. In regard of
yᵉ promises; the old Covenant had good, but yᵉ new hath
better promises. heb: 8. 6. 1 John. 3. 1. John. 17. 23.
h:3. This goodness appears in yᵉ choice gift of himself wᶜʰ
he hath made over in yᵉ Covenant. Gen: 17. 7. Jer: 32.38
this of Gods being our God, is yᵉ quintessence of yᵉ Covenant
yᵉ soul of all yᵉ promises. 1 Cor: 3. 22
h:4. It appears in yᵉ confirmation of yᵉ Covenant. heb: 6. 13. 17, 18
h:5. It appears in yᵉ Condition of yᵉ Covenant, wᶜʰ is faith. this
was yᵉ Easiest Condition in its own nature, yᵗ could be
632. Imagined: No difficulty in it but wᵗ proceeds from yᵉ
pride of mans nature, & yᵉ obstinacy of his will
h:1. Tis an Easie Condition, not impossible
h:1. It was not yᵉ Condition of yᵉ old Covenant. the Con=
dition of yᵗ was an Entire obedience to Every precept
with a mans whole strength, & without any flaw or crack.
but yᵉ Condition of yᵉ Evangelical Covenant is a sin=
cere tho' weak faith; he hath suited yᵉ Covenant to yᵉ
misery of mans fallen Condition. Hosea. 6. 7.
h:2. It is Easie, not like yᵉ burthensome Ceremonies
appointed under yᵉ Law. Gal: 5. 1 Acts. 15. 10
h:3. Nor is it a Clear knowledge of Every revelation, yᵗ is
yᵉ Condition of yᵉ Covenant. he requireth not yᵗ every
one should be a philosopher, or an orator, but a believer
h:2. As tis Easie, so tis reasonable. repent & believe
634. is yᵗ wᶜʰ is required by Christ & yᵉ apostles for yᵉ enjoy
Acts ment of yᵉ kingdom of heaven. hope of good & fear of
22.17 evil, are two great hinges upon wᶜʰ religion moves
h:8 Tis a necessary Condition. —

h: 1. tis necessary for ye honour of God
h: 2. Tis necessary for ye happiness of man. that can be
no Contenting Condition wr in ye will of man doth not Concur
636. Now faith is our actual Consent, & repentance & sin
= cere obedience are ye testimonies of ye truth & reality
of yt Consent. Hosea. 2. 16, 19, 20
h: 6. Divine goodness is Eminent in his methods of treating
with men to Embrace ye Covenant. Isai. 1. 18 = 1. 2.
h: 1. how affectionately doth he invite men. Isa: 51. 4. 2 Cor: 5. 20.
h: 2. how readily doth he receive men, when yy do return. Psal: 32. 5
h: 3. how meltingly doth he bewails mans wilfull refusal of
his goodness. Psal: 81. 13. Luke 19. 42.
h: 7. Divine goodness is Eminent in ye Sacraments he hath
affixt to ye Covenant, Especially in ye Lords supper
h: 1. his goodness is seen in ye End of it, wch is a sealing ye
Covenant of grace. the Common End & nature of Sa=
640. = craments is to seal ye Covenant yy belong to, & ye truths
Luke of ye promises of it. Rom. 4. 11. God herein doth attest,
22. 20 yt he will remain firm in his promise, & ye receiver
Heb: 9. attests he will remain firm in his faith: yr is no power
15. or virtue in ye seal of it self, but yt is derived from ye
Institution of God: Christs death, & ye grace of ye Cove=
= nant is not only signified, but ye fruits & merits of yt
death communicated also
h: 2. his goodness is seen in ye sacrament in giving us in it an
union & Communion with Christ. yt is not only a Com
= memoration of Christ Dying, but a Communication of
Christ living, as in 1 Cor: 10. 16. As ye unworthy receiver
Eats & drinks damnation; the worthy receiver Eats &
drinks salvation. In ye Incarnation divine goodness
united him to our nature; in ye sacrament, it doth in a
sort unite him with his purchasd priviledges to our persons
~~If ye observance of ye~~ If it be a token of divine good
= ness to appoint it, tis no sign of our Estimation of Divine
goodness to neglect it. Are we unwilling to have our souls
Enflamd with love, our hearts filld with Comfort, & armd
642. against ye attempts of our Enemies. the Viands of God
are not to be slighted: Can we live better upon our
poor pittance, yn upon his dainties? did not divine
goodness Condescend in it to ye weakness of our faith,
& shall we conceit our faith stronger yn God thinks it.
h: 6 By ye redemption God restores us to a more Excellent
Phil Condition yn Adam had in innocency. John. 10. 10. By ye
3. 21. redeeming goodness ye life of a believer is as perpetual as
Col. 1. ye life of ye redeemer Christ. Rom: 5. 10. John. 14. 19. tho
[illegible] we have a power to change in ye nature, yet we are also
69. in actual [illegible] change by ye indulgence of divine grace
[illegible] Adam stood by himself, believers stand in another
69. impossible to be shaken, or [illegible]. Rom: 6. 16.

h: 7. This goodness in redemption Extends it self to ye
* Col: 1. lower Creation. It takes in not only man, but ye
17. whole Creation Except ye fallen Angels.* the
645. fall of man brot not only a misery upon himself
but a vanity upon ye Creature. Rom: 8.20. acts. 3.21
Psal: 96. tis ye pang of universal nature, ye agony of ye whole
11.12 = Creation, to be alienated from ye original use for which
98. 7. 8. yt was intended - thus doth divine goodness spread its
kind arms over ye whole Creation.

h: 3. see ye goodness of God in his government. that
goodness yt despised not ye Creation, doth not despise
its Conduct. the same goodness yt was ye head yt fram'd
him, is ye helm yt guides him. Psalms 107.

h: 1. This Goodness is evident in ye Care he hath of all Crea
646 = tures. yt is a peculiar goodness to his people; but
yt takes not away his general goodness to ye world
ye goodness of God is ye river yt waters ye whole Earth

h: 1. It is seen in preserving all things. Psal: 36.6. Every
Psalm: day shines with new beams of his divine goodness. all
91. 4. = streams of nourishing necessaries are daily brought
121. 8. = to it: Every mouth hath bread to sustain it. the
91. 11. increase of one year by his blessing, restores wt
Gen: 49 was spent by ye former: he is ye strength of our
7. = 21. life; secures us from terrors by night, & ye arrows of
14. Diseases, yt fly by Day. acts. 14.17. Psal: 68. 9.10 = 23.5 = 27.1.
he way-lays a thousand dangers we know not of. John

h: 2. It is seen in taking Care of ye animals & irrational
Creatures. Psal: 147. 9 = 104. 21. 24, 26 = 104. 10, 12, 17. Deu: 22.7

h: 3. It is seen in taking Care for ye meanest rational Crea
= tures. Deu: 14. 19 = 23. 15, 16. = 20. 10 Lev: 19. 10 = 23. 22

h: 4. tis seen in taking Care of ye wickedest persons. Pro: 31.
to do good to a Criminal, far surmounts yt good
= ness yt flows even upon an innocent object. the
world is yet a kind of paradise to ye wickedest beast
among man kind. Math: 5. 45. Ro: 2. 4. 1 Tim: 4. 10

h: 2. It is evident in ye preservation of human society. it
649 belongs to his power yt he is able to do it, but to his
goodness yt he is willing to do it

h: 1. This goodness appears in prescribing rules for it.
the moral Law Consists but of ten precepts, &
yt are more of them ordered for ye support of
humane society, yn for ye adoration & honour
of himself. there would be a paradisical state
if men had goodness to observe, wt God hath had a
goodness to order, for ye strengthening ye sinews
of humane society

h: 2. It is seen in setting a majestracy to preserve it
h: 3. Tis seen in ye restraints of ye passions of men
h: 4. his goodness is seen in giving various Inclinations
6th 2. to ye publick advantages. order renders every
City, every nation, yea, ye whole Earth beautifull
h: 3. his goodness is evident in Encouraging anything
of moral goodness in ye world. tho' moral goodness
cannot claim an Eternal reward, yet it hath been
many times rewarded with a temporal happiness
Epicurus, Complained of ye administration of God,
yt vertuous moralists had not sufficient smiles
of divine favour, nor ye swinish sensualist frowns
of divine Indignation
h: 4. Tis seen in providing a scripture as a rule to guide
us, & Continuing it in ye world. he Incarnates
6th 4. himself in his word to our minds, before his son
was Incarnate in ye flesh to ye Eyes of men
h: 1. his goodness is seen in conversions of men
h: 1 Tis his goodness, to pitch upon mean & despicable
men in ye Eye of ye world. 1 Cor: 1.26.27.28. Math: 11.25
h: 2. the worst men. his goodness appears
h: 3. In Converting men possest with ye greatest Enmity
against him, while he was dealing with ym. the
6th 5. malice of ye flesh makes a man more unfit for con-
version, yn ye nature of a straw unfits it to be a
marble pillar.. his goodness appears in turning men,
h: 4. wn yy are pleased with ye own misery, & unable
to deliver ymselves. wn yy preferred a hell before
him, & wn in love with ye own misery & vileness, wn
his Call was our torment, & his neglect of us had
been accounted our felicity; wn we affected with our
ruin, & wn loath to be freed from it. Isa: 66.1,2
h: 5. It appears in answering prayers. John. 16.26,27.
h: 6. The goodness of God is seen in bearing with ye Infir-
mities of his people, & accepting Imperfect obedience
his omniscience knows ye sins, but his goodness doth
not reject ye persons. Num: 23.21. Psal: 37.23 = 86.9.
h: 6. It appears in afflictions & persecutions. Psal: 119.71
h: 7. It appears in temptations. 1 Cor: 10.13.
h: 1. It appears in shortning temptations. the more
6th 3 violent temptations are, ye shorter time does he
allot them. Dan: 11.35. Luke. 22.53. Rev: 3.10 = 12.12.
h: 2. It appears in strengthening his people under temp-
tations. Eph: 6.16,17. = 6.11,13. heb: 11.34. Math: 4.2
h: 3. It appears in giving great comforts in or after tem-
Math: 3.17 = 4.11. & 16.7. Job. 42.6.

h: 4. In discovering & advancing inward grace by ye means
h: 5 his goodneſs is ſeen in temptations, in preventing ſin
wch we wr likely to fall into. the goodneſs of God makes
660 ye devil a poliſher, while he intends to be a deſtroyer
we have a reaſon to bleſs God for ye aſſaults from hell,
as well as pure mercies from heaven; & it is a ſin
to overlook ye one, as well as ye other, ſince divine
goodneſs ſhines in both. 2 Cor: 12. 7. [illegible]
h: 6. The goodneſs of God is ſeen in temptations, in fitting
us more for his ſervice
Use 1. Of ~~E~~ Inſtruction. If God be ſo good
h: 1. how unworthy is ye contempt or abuſe of his goodneſs
ſince God hath commanded nothing but wt doth con=
=duce to our happineſs. Jer: 2. 5, 13
h: 3. God takes ye contempt of his goodneſs heinouſly. Jus=
=tice is never ſo ſevere, as wn it comes to right
662. goodneſs, & revenge its quarrel for ye injuries
received. God hath curſes as well as bleſſings,
& yy ſhall light more heavy, wn his bleſſings
have been more weighty. Sam: 2. 29. = [illegible] 7, 8, 9
Enq: how Gods goodneſs is contemned or abuſed
h: 1. by a forgetfullneſs of his benefits. Ps: 100. 11. Iſa: 1. 3.
h: 2. tis contemned by an impatient murmuring. becauſe
we have not wt we expect, we ſlight his good=
664. =neſs in wt we enjoy. all murmuring is an accu=
=ſation of divine goodneſs. Num: 11. 16, 20 = 16. 3, 9, 10, 11
h: 3 by unbelief & impenitency. Rom: 2. 16. John: 3. 16.
h: 4. by a diſtruſt of his providence. 1 Pete: 5. 5. 7.
h: 5. we contemn & abuſe it by omiſſions of duty
h: 6. In relying upon our ſervices, to procure Gods goodwill
to us. the goodneſs of God is abuſed
h: 7. wn we give up our ſouls & affections to those benefits
we have from God. 2. Tim: 3. 2, 4. Ezek: 16. 14, 15
h: 8 The divine goodneſs is contemned, in ſinning more
667 freely upon ye account of it goodneſs, in employing
Gods benefits in a drudgery for our luſts. Hoſ: 10. 1.
h: 1. The benefits of God are abuſed to pride. 1 Tim: 6. 17
h: 2. wn men abuſe plenty to eaſe
h: 9. In aſcribing our benefits to other cauſes, yn divine
goodneſs
Informa: 2. If God be good, tis a certain argument yt man
is fallen from his original ſtate
U: 3. of Information, If God be infinitely good,
671. yr can be no juſt complaint againſt God, if
men be puniſht for abuſing his goodneſs

The doctrine of divine goodness justifies every fire laid in ye foundation to hell, & every spark in ye burning furnace, since it is for ye abuse of infinite goodness, yt it was kindled

u. 4. love is a certain argument, both for Gods fitness to govern ye world, & his actual government of it

h: 1 This renders him fit, & gives him a full title to it

h: 2. God doth actually govern ye world

u: 5. hence we may infer ye ground of all religion, tis ye perfection of goodness. yr could not be a spark of yt in ye world, wch is properly call'd religion without a notion of goodness. the existence of God is ye first pillar, & ye goodness of rewarding ye next, upon wch coming to him is established: if either of those pillars be not thot to stand firm, all religion falls to ye ground

heb: 11. 6.

u: 6. The goodness of God renders God amiable

h: 1. This renders God amiable to himself. by his Godhead is meant his goodness. Rom: 1. 20

h: 2. It ought yrfore render him amiable to us

h: 1. If God wr not infinitly good, he could not be ye object of supream love

h: 2. This attribute renders him more lovely yn any other attribute. men may be admired because of yr knowledge, but yy are affected because of yr goodness. Gods power to do good is admirable, but his will to do good is amiable

674.

h: 3. His goodness yrfore lays a strong obligation upon us to love God only for his benefits, is to love our selves first, & him secondarily: to love God for his own goodness & excellency, is a true love of God

677. you never knew any man, nor can ye records of eternity produce any man, or devil, yt ever hated any person, or any thing as good in it self. tis a thing absolutly repugnant to ye nature of any rational creature

h: 1. The greatness of his benefits have reason to affect us with a love to him

h: 2. The unmeritedness of ym doth inhance this

use. 7. This renders God a fit object of trust & confidence

h: 1. Con: goodness is ye first motive to trust

h: 2. This goodness is more ye foundation & motive of trust under ye gospel, yn under ye law. heb: 11. Hos: 3. 5

h: 3 Confidence in him gives him ye glory of his promises Psal: 56. 13 — 147. 11

h:8. this renders God worthy to be obey & honoured
h:2. Uſe of Comfort. none good but God. he is ſo good,
682: yt if wee offer ye leaſt thing ſincerely, he will
graciouſly receive it
h:1. Comfort, in our addreſſes to him. Psal: 34. 15. Eph: 1. 6.
h:2. here is comfort in afflictions. Psal: 94. 11. = 26
here is ground of aſſurance of happineſs
h:3. It is a ground of comfort in ye midſt of publick dangers,
h:4. Of Exhortation: how ſhould wee Endeavour after
h:3. ye Enjoyment of God as good
h:1 Con: nothing but good can be ye object of a rational
h:1. appetite: It is inſeparable from ye wills of all men,
690 to propoſe to themſelves yt wch in ye opinion &
judgment of yr underſtandings or imagination is
good, tho' yy often miſtake & cheat themſelves
h:2 The pureſt, ye beſt, ye moſt univerſal good, ſuch as
God is, ought to be moſt ſought after. he hath an
univerſal fulneſs, to overtop our univerſal Empti-
neſs. Mutability is inherent in ye nature of every
Creature, as a Creature. Iſa: 40. 6, 24.
h:3. He is to be moſt ſought after, ſince all things elſe yt are
deſirable, had ye goodneſs from him
h:2. Often meditate on ye goodneſs of God
h:3. let us be thankfull for Divine goodneſs
h:4. let us imitate ye goodneſs of God. in two thi
h:1. In relieving, & aſſiſting others in diſtreſs. let
691. our hearts be as large in ye capacity of Crea-
tures, as God's is in ye Capacity of a Creator: his
Infinite glory mounts him above ye Creatures
but his Infinite goodneſs ſtoops him to ye mean-
eſt works of his hands. Imitate God in his g
h:2. neſs, in a kindneſs to our worſt Enemies
The beſt man is more unworthy to receive
692: any thing from God, yn ye worſt can be
receive from us Rom: 12. 21.

Of God's Dominion Out of the

103 Psal: 19 the Lord hath prepared
wants will ſpurr us on to prayer, but a ſin
694. love to God can only ſpirit us to praiſe
Pardon of ſin, is Every bleſſing virtually
wn ſin is pardoned, ye puniſhment is remitte
ſation is nothing elſe but ye remitting of gu
& guilt is nothing elſe but an obligation to

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punishment as a penal desert for sin. growth in
grace is always annext to true sanctification
699. obedience is necessary to an interest in ye mer
cy of God. wch sin is pardond, tis never charged again
Here observe in ye text
h:1. The Infiniteness of his authority
h:2. Readiness to Exercise it upon due occasions. Psal: 34.7.
h:3. wise managment of it
h:4. successfullness & duration of it Isa: 46. 10. For
God hath no member properly, tho he be so represented
701 to us, so he hath properly no throne. It signifies
his power of reigning, & judging.. his throne in ye heavens Notes
h:1. The glory of his Dominion; the heavens are ye most state
= ly & comely pieces of ye Creation Psal: 19.1. Isa: 63. 15.
h:2. The supremacy of his Empire
h:3 Peculiarly of ye Dominion, he rules in ye heavens alone
h:4. The vastness of his Empire. the Earth is but a spot to
ye heavens. Hos: 2. 21, 22.
h:5. The Easiness of managing ye goverment. Ps: 14. 2.
h:6 Duration of it. the heavens are incorruptible, his
throne is placed ye in an incorruptible state
h:1. Observe ye Establishment of his throne together with ye
seat of it. (he hath prepared his throne in ye heavens)
h:2. The Extent of his Empire (his kingdom rules over all)
Doc: God is soveraign Lord & king, & Exerciseth a do=
= minion over ye whole world both heaven & Earth
There is a 3 fold dominion of God
h:1. Natural, wch is absolute over all Creatures, &
is founded in ye nature of God as Creator
h:2. Spiritual or gracious, wch is a dominion over his
Church as redeemed, & founded in ye Covenant of grace
h:3. A glorious kingdom att ye winding up of all, wn he shall
reign over all, Either In ye Glory of his mercy, as over
ye glorified saints; or in ye glory of his justice in ye
condemning devils, & men.
h:1. Some general propositions for ye Clearing & [illegible] of ye Qu
h:1. we must know ye Difference between ye might or
power of God, & his authority. Omnipotence is his
704. physicall power, wrby he is able to do wt he will. Do=
= minion is his moral power, wrby it is lawfull for him
to do wt he will. among men strength & authority are
two distinct things. A subject may be agianst
h:2. All ye other attributes of God referre to ye perfection
of Dominion. yt all bespeak him fit for it
h:3. This dominion as well as yt of power, hath been
acknowledged by all

h: 4. This notion of ſovereignty is Inſeparable from
yͤ notion of a God. Heb: 11. 6.
h: 1. we cannot ſuppoſe God a Creator, without ſuppoſing
a ſoveraign dominion in him. the very notion of
a rational Creature implies reaſon to be a law to it, & acting by rule
h: 2. Tis ſuch a dominion as cannot be renounced by God himſelf
h: 3. Tis ſo Inſeparable, yᵗ it cannot be Committed or Commu
=nicated to any Creature. for Conſciences are Clear of men.
h: 5. Wherin is yͤ dominion of God founded—
h: 1. On yͤ Excellency of his nature. Excellency ſpeaks
706. aptitude, not title: A ſubject may have more wiſdom
yⁿ a prince, & be fitter to hold yͤ reins of government,
but he hath not a title to royalty
h: 2. Tis founded in his act of Creation. for being ma
=ker of all, he is yͤ ruler of all. Pſal: 95. 3, 5 = 29. 7.
h: 3. As God is yͤ final Cauſe, or End of all, he is Lord of all.
709. the End hath a greater ſoveraignty in actions, yⁿ yͤ
actor it ſelf. all things as much referr'd to God
as yͤ laſt End, as yʸ flow from him as yͤ firſt Cau
h: 4. The dominion of God is founded upon his preſervati
of things. Pſal: 95. 3, 4.
h: 5. The Dominion of God is ſtrengthened by yͤ innume
=rable benefits, he beſtows upon his Creatures
h: III. Concerning yͤ nature of yͤ dominion
h: 1. This dominion is independent. Iſa: 7. 6.
h: 2. This dominion is abſolute
h: 1. abſolute in regard of freedom & liberty
h: 1. Thus Creation is an act of his meer ſoveraignty
h: 2. Preſervation is yͤ fruit of his ſoveraignty
h: 3. redemption is a fruit of his ſoveraignty
h: 4. May he not impoſe wᵗ term he pleaſes
h: 5. affliction is an act of his ſoveraignty. Job. 33. 3
h: 6. Unequal diſpenſations are acts of his ſoverain
h: 7. He may inflict wᵗ torments he pleaſes
h: 2. his Dominion is abſolute in regard of unlimittedneſs
713. by any law without him. the law was not made
a righteous man, 1 Tim: 1. 9 much leſs for a righ
=teous God, God is his own Law. Dan: 4. 35. Rom: 9. 20.
h: 3. his Dominion is abſolute in regard of ſuprem
=acy & uncontroulableneſs. Eccl: 8. 4. Rom: 9. 2
h: 4. his dominion is abſolute in regard of [illegible]
=neſs. 2 Cor: 4. 6. Iſa: 45. 9. Job. 34. 33. 3
h: 3. yet yͤ Dominion tho' it be abſolute, is not tyrannical
but is managed by yͤ rules of wiſdom, righteouſneſs
& goodneſs. Pſal: 136. 2.

C. 1. Common Place Book B. f. 6.

h: 1. This dominion is managed by ye rule of wiſdom. Rom: 11. 33. & 32.

h: 2. It is managd according to ye rule of righteouſneſs

h: 3. It is managd according to ye rule of goodneſs. he acts not ſo much as an abſolute Lord, as a gracious ſoveraign an obliging benefactor. If God ſhould caſt an innocent Creature into ye furnace of his wrath, who can queſtion him? but who can think, yt his goodneſs will do ſo? ſince it is as infinite as his authority: you may as ſoon daſh in pieces his throne, as ſeparate his goodneſs from his ſoveraignty. Job. 36. 5, 7, 9, 3.

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heb: 4. 6.

Pro: 4. This ſoveraignty is Extenſive over all Creatures. Antient Atheiſts Confind Gods dominion to ye heavenly orbs, & bounded it within ye Circuit of ye Celeſtial ſphere by Job. 22. 14.

h: 3. This dominion in ye peculiarity of its Extent, is ſeen in ye Exerciſe of it over ye ſpirits & hearts of men his ſoveraignty is ſeen

h: 1. In gifting of ye ſpirits of men. It is ſeen

h: 2. In regard of ye inclinations of mens wills

h: 3. It is ſeen in regard of terror or Comfort. the heart of Conſcience is Gods ſpecial throne on Earth wch he hath reſerved to himſelf, & never indulged humane authority to ſit upon it

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Pro: 5 Tis an Eternal Dominion. In regard of ye Exerciſe of it, it was not from Eternity, becauſe yr was not any Creature from Eternity. 722.

h. IIII. Wherin doth ye Dominion & ſoveraignty Conſiſt, & how is it manifeſted

h: 1. The firſt act of ſoveraignty is ye making laws

h: 1. This dominion will be manifeſt in ye ſupremacy of it

h: 2. This is manifeſted in ye Extent of his laws. Job: 24. 3.

h: 3. This dominion is manifeſted in ye reaſon of ſome laws wch ſeem to be nothing elſe yn purely his own will

h: 4. It appears in ye moral law, & his majeſty in publiſhing it. As ye law of nature was writ by his own fingers in ye nature of man, ſo it was ingraved by his own finger in ye tables of ſtone

h: 5. It appears in ye obligation of ye law, which reacheth ye Conſcience. deut. 12. [illegible]

h: 2. This ſoveraignty appears in a power of diſpenſing with his own laws. Tis as much a ſtamp of his dominion, to diſpenſe with his laws, as to engage them

h: 6. It appears in puniſhing ye tranſgreſſions of his laws

h: 1. This is a branch of Gods Dominion as Lawgiver
h: 2. Punishing ye transgressions of his Law: this is
a necessary branch of ye Dominion. Psal: 97. 1, 2.
h: 3. This of punishing was ye second Discovery of his
Dominion in ye world. his first act was ye
M. 7. giving of a Law, ye next, his appearing in ye state
of a judge. Jude 6.
h: 4. The means wch by he punisheth shews his Dominion
h: 2. This Dominion is manifested by God as a proprietor
& Lord of his Creatures, & his own goods [illegible]
h: 1. & yt is evident. In ye Choice of some persons from th
h: [illegible] It Could not be any merit in ye Creature, yt
might determine God to choose him. Eph: 1. 4.
h: 2. Nor Could it be any foresight of works to be done
in time by em, or of faith, yt might determin
M. 9. God to choose em. wt good could be foresee
resulting from Extream Corruption, & a nature
alienated from him. 2 Tim: 1. 9. Eph: 2. 9 = 1. 4.
Election is ye Cause of faith, & not faith ye Cause
of Election. Tit: 1. 1. men are not chosen because
yy believe, but yy believe because yy are chosen
one man was as fit a subject for mercy as ano-
ther; as yy all lay in ye original guilt. why would
not Divine mercy cast its Eye upon ye one man, as w
as upon his neighbour? yr is no Cause in ye
Creature, but all in God, it must be resolved into
his own will: yet not without wisdom.
h: 2. In bestowing grace wch he pleases. he could
as well new create every one, as he at first creat-
M. 31. ed em, & make grace as universal as nature &
reason, but it is not his pleasure so to do
h: 1. Tis not for want of strength in himself
h: 2. Nor is it from any prerogative in ye Creature
he converts not any for ye natural perfecti
h: 1. Not for ye natural perfection of knowledge, he
passed ye minds & hearts of ye more Ignorant
even ye Gentiles who did not Expect a Mes-
siah, & let alone ye Jews who had. Eph: 2. 12.
h: 2. Not for any moral perfection: because he
converts ye most sinful. The gentiles steept in
M. 32. Idolatry & superstition. he sowed more fa
among ye Romans, yn in Jerusalem. Tit: 1. 1
h: 3. Not for any Civil perfection: because he ca
ye most despicable — 1 Cor: 1. 26

he is not led by any External motives in ye objec[t]

l: 4. Tis not from any obligation yt lies upon him: he is indebted to none, disobliged by all. tho he promised life upon obedience, yet he threatned death upon transgression; so by mans disobedience God is quit of his promise. 2 Tim: 2. 13.

l: 5. It must yrfore be an act of his meer soveraignty may not a fly complain, yt God did not make it [illegible], & give it a garment of light, had yt but any spark of understanding; as well as a man complain, yt God did not give him grace, as well as another. unless he sincerely desirely desired it, & yt he denyed it, he might complain of God, tho not as soveraign, yet as a promiser of grace to them yt ask it. Rom: 9. 16. Deu: 29. 4.

3. his soveraignty is manifest in disposing ye means of grace to some, not to all. Rom: 16. 26

l: 4. his soveraignty is manifest in ye various influences of ye means of grace. the Gospel spiri=

137. =tualizeth some, & only moralizeth others; some are by ye power of it struck down to conviction but not raised up to conversion. acts. 2. 37 = 17. 32 tis God by his soveraignty spirits one word & not another. Isa: 57. 19.

l: 5 his soveraignty is manifested in giving a great measure of knowledge to some yn to others. 1 Cor: 12. 11

l: 6. his soveraignty is manifest in ye calling some to a more special service in yr generation

l: 7. his soveraignty is manifest in ye bestowing much wea=

140 =lth & honor upon some, & not vouchsafing it to ye more industrious labours, & attempts of others. a scepter is put into one mans hand, & a spade in to anothers. Pro: 22. 2. Amos 5. 7. Hos: 2. 9.

l: 8 his soveraignty is manifest in ye times & seasons of dispensing his goods. Acts. 1. 7. Rom: 11. 25

l: 3 The dominion of God is manifested as a governour, as well as a lawgiver & proprietor

l: 1. In disposing states & kingdoms. Psal: 75. 7.

l: 2: The dominion of God is manifested in raising up & ordering ye spirits of men according to his pleasure. Exo: 35.

A Cicero sayes & yt ye Roman common wealth was rather governed by ye assistance of ye supream divinity over ye hearts of men yn by yr own counsells & managements. [illegible]

l: 3. The dominion of God is manifest in restraining ye furious passions of men, & putting a block in yr way. Psal: 65. 7 = 107. 47 = 2. 9. 10. Isa: 2. 9. 10 = 59. 19

[illegible] did not God set bounds to ye sin

7 b 5. in mans hearts, we should see ye funerall not
only of religion but civility

h: 4. The dominion of God is manifest in defeating ye
purposes & devices of men. Job. 5. 14. Psal: 7. 16 & 9

h: 5. The dominion of God is manifest in sending his judg-
ments upon whom he please. Jude. 7. Isa: 64. 3

h: 6. It appears in appointing to every man his calling
& station in ye world. Rom: 1. 1. Acts. 13. 2. Gen: 2. 15

h: 7. It appears in ye means & occasions of mens conversion

h: 8. It is manifest in disposing of ye lives of men. Phil: 1. 20

h: 9. The dominion of God is manifest in his being a
redeemer, as well as a lawgiver, proprietor & gov-
= ernour. 1 Cor: 11. 3. Psal: 16. 2.

h: 1. The soveraignty of God appears in requiring
satisfaction for ye sin of man

h: 2. It appears in appointing Christ to ye work of
redemption. Gal: 1. 4. Rom: 11. 34.

h: 3 It appears, in transferring our sins upon Christ

h: 4. This was done by ye Command of God, by God
7 b 6. as a law-giver. Tit: 1. 2. precepts & promises mu-
= tually attend one another; every Covenant is made
up of both. This soveraignty of God appears

h: 5. In Exalting Christ to such a soveraign dignity
as our redeemer. Matt: 28. 18. Phil: [illegible]

Use 1. Use first for Instruction

h: 1. how great is ye Contempt of ye soveraignty of God [illegible]
all sin in its nature is a Contempt of ye divine Dominion

h: 2 all sin in its nature is a despising God of his free
soveraignty, wch was probably ye first thing yt ye evil aimed at

h: 3 This was ye sin of Adam. Gen: 2. 19. = 3. 5. Psal: 2. 3

h: 4. The soveraignty of God hath not been less invaded by ye
usurpations of men. most of ye errors of men [illegible]
7 b 7. at into a denyal of Gods soveraignty; all have a tincture of
ye first Evill sentiment of Adam
his soveraignty is Contemned wn men makes laws con-
trary to his; or add to his laws; or prefer their own
to make laws before Gods, & such men would
[illegible] ill, & would not have [illegible] his [illegible]
but his subject [illegible] our selves [illegible]
undervalue God. impatience; limiting [illegible]
[illegible] motion; slight & careless [illegible]
Serm: [illegible] [illegible] in ye service [illegible]
[illegible] Psal: 75. 4. Pro: 17. 4 [illegible]

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Use 2. Information, hence it follows yt God doth actually go-
vern ye world. Psal: 47. 8. 1 Chron: 16.31.
Use 3. God Can do no wrong: ſince he is abſolute ſoveraign, & Can
do nothing but wt he hath a ſoveraign right to do. Rom: 11.36.
Use 4. If God hath a right over ye whole world, yn merit is
totally Excluded. he becomes not a debtor by receiving
any thing from us, but by promiſing ſomthing to us
Use 5. If God have a ſoveraign dominion over ye whole world,
165. yn hence it follows, yt all magistrates are but ſove=
raigns under God, & yield to his orders. Exo: 5.2. & to
Imitate his Justice & righteousneſs. as Gods goverment
tends to ye good of ye world, ſo ought theirs to ye good of
yr Countries; & yy ought to be obeyed wn yy act accord=
ing to Gods order. Num: 12. 8. 1 Sam: 10.27.
Use 6. how dreadfull is ye Conſideration of ys Doctrine to all re-
bels against God. Gen: 3.11 there was no law of nature
167. tranſgreſt by our firſt parents In ye act of Eating of
ye fruit; but ye Command only made it ſinfull
h. 1. Puniſhment neceſſarily follows upon ye Doctrine of
ſoveraignty. Exo: 1[illegible]. 11. Dan: 4.16,17. Isa: 2. 11,12.
h: 2. This puniſhment is unavoidable.
h: 1. None Can Escape him. Zach: 4.7. Jer: 13.12. Job. 34.20
h: 2. wt Comfort can be reapt from a Creature, wn ye
168. ſoveraign of ye world arms himſelf with terrors,
& begins his viſitation. Isa: 10. 3. = 43.13.
h: 3. by his ſoveraign authority, God Can make any Creature
ye Instrument of his vengeance. Psal: 148. 8. Job. 38.35.
h: 3. This puniſhment muſt be terrible. Psal: 76. 12.
h: [illegible]. Use of Comfort
h: 1. his love to his people is as great as his ſoveraignty over ym
h: 2. In his being ſoveraign his pardons Carry in ym a full
ſecurity. Isa: 43.25.
h: 3. Corruptions will Certainly be ſubdued in his
voluntary ſubjects. Mich. 7.19.
h: 4. hence is ſtrong Encouragment for prayer. Psa: 5.2
h: 5. here is Comfort in afflictions. Psa: 99.12. Isa: 16. 4.
U: 4. Gods Extenſive Dominion over ye world, ought
often to be meditated on, & acknowledged by us; a
173. meditation on this would 17
h: 1. fix us on him as an object of truſt. Zach: 10.1.
h: 2. It would make us Diligent In worſhip. 1 Tim: 1.17.
h: 3. It would make us Charitable to others. Pro: 3.9. 1 Cor: 16.1,2.
h: 4. It would make us watchfull & arm us againſt all
temptations. Gen: 3.3.
h: 5. It would make us reſpect God In all Conditions
h: 6. It would ſtop our vain Curioſity. John. 21.22.
U: 5. The Dominion of God may teach us humility. Job. 42.5,6.
h: 1. In regard of authority. 2: In regard of propriety

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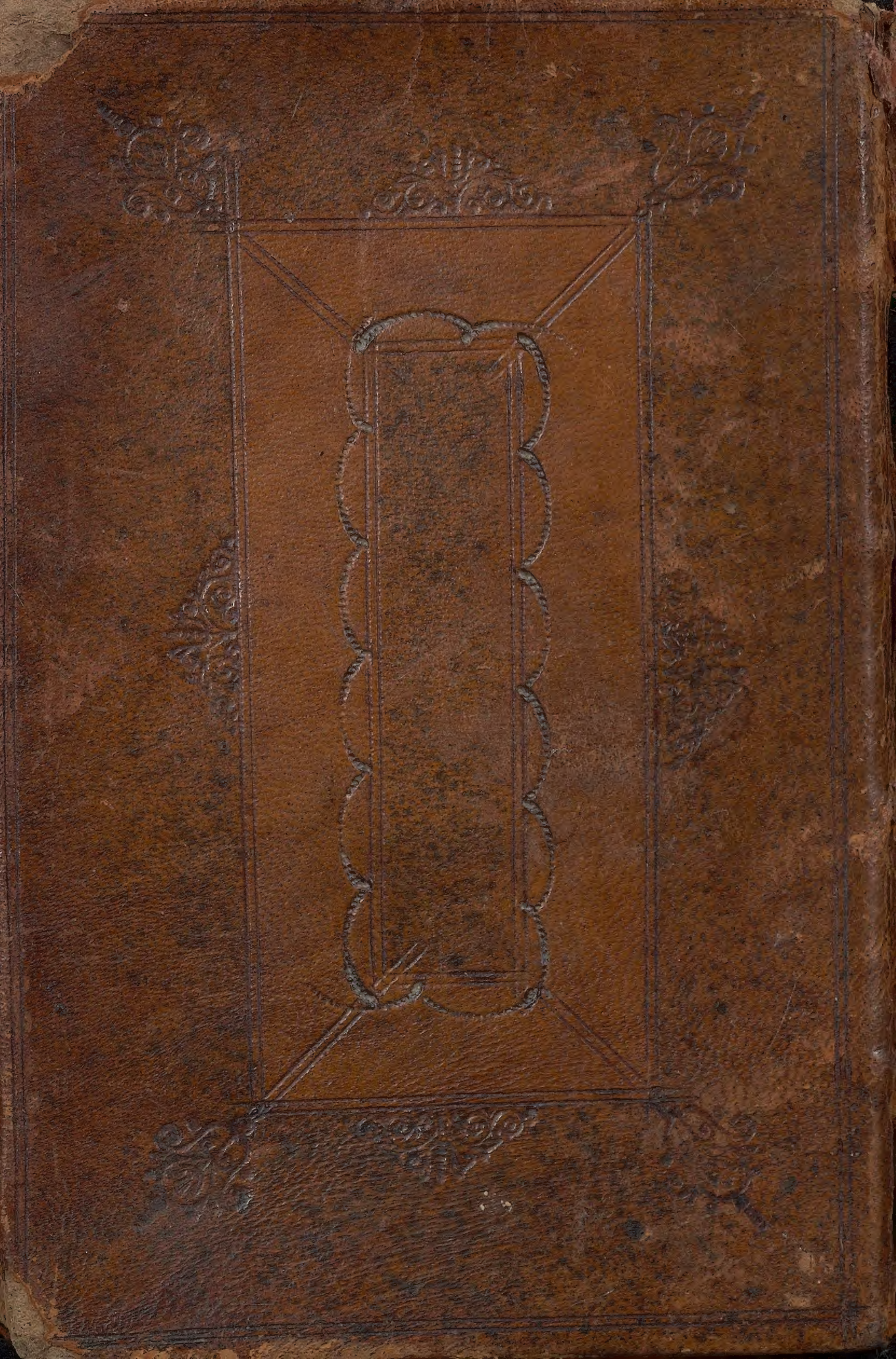
h:1. he is to be praiſed for his royalty. Pſa: 47.6,7.
h:2. as he is a proprietor we owe him thankfullneſs
h:3. how ſhould we from hence be Induced to pro=
7.7.9 mote ye honour of ye ſoveraign. 1 ſam: 2. 30.
fear & reverence of God himſelf, & in his actions
h:4. is Due to him from us. Pſa: 22.23, 26. Jer: 10.7.
h:5. Prayer to God, & truſt in him is Inferrd from his
ſoveraignty. Math: 6. 13.
h:6. Obedience naturally reſults from ye doctrine
h:1 Motives to obey
h:1 Tis Comely & orderly
h:2 Tis both honourable & advantagious to obey God
h:3. God In all his diſpenſations to man was Carefull,
to preſerve ye rights of his ſoveraignty, In Exacting
7.Ch.1 obedience to his Creature. Gen: 2. 15.16.
h:4. all Creatures obey him. Pſal: 119. 91.
h:2. As ye doctrine preſents us motives, ſo it directs
7.9.2. us to ye manner & kind of our obedience to God
h:1 It muſt be with a reſpect to his authority. Phil: 2. 8.
h:2. It muſt be ye beſt & moſt Exact obedience. Luke 17.10
Sincere & Inward obedience
h:3. It muſt be ſole obedience. Math: 4.10. Acts. 4.18.19.
h:4. It muſt be univerſal obedience. we are not to pick & Chooſe
among his precepts but Every one of his laws
h:6. It muſt be Indiſputable obedience. Mat: 8.9. Gen: 22.2, 12.
h:7. It muſt be joyfull obedience. Rom: 7.22. Pſal: 119.24.
h:8. It muſt be perpetual obedience. Deu: 13. 4.
h:7. Patience is a duty flowing from ye doctrine. his
right is univerſal over Every mite we have, &
perpetual too. ye is reaſon to ſubmit to him, wn
he reaſſumes wt he lent us, & rather to thank
him, yt he lent it ſo long, & did not ſeize upon it
ſooner. other things have more reaſon to Com
plain of our ſoveraignty over ym, yn we have of
God's Exerciſe of his ſoveraignty over us. Tis a folly
not to ſubmit to him. the laws of God are to be
Obeyed In Every part of ye world, wt ſoever Di=
7.8.6. vine providence doth Caſt us, it Caſts us not out
of ye places wh he Commands, nor out of ye Compaſs
of his own Empire. the greatneſs of God Claims
an awfull & Inviolable reſpect from his Creatures
in wt way ſoever he doth diſpoſe of ym, yt
is Due to him, ſince his kingdom ruleth over all

SMITHSONIAN INSTITUTION LIBRARIES
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